

Third Edition

Islamic Studies

Level 8

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Preface

The concept of a series of Islamic Studies books was conceived in 2002 when both of us were teachers or principals of two weekend schools in two different states. We used several excellent textbooks and reference books in these schools. However, we soon realized there was no single textbook available that could meet our classroom needs. Some of the available books had too many or too few lessons for an academic year. Some lessons were too long for a class hour, and some were too short. Some lessons were too difficult for the ages involved or too basic for higher-level classes. Some books were not written with a 12 year curriculum in mind. The lessons in higher grades, therefore, did not develop from the knowledge base of prior years. Sometimes, extra emphasis was placed on one topic at the cost of other important topics. Thus, we thought a balanced knowledge base was lost.

We always felt there was a better way. We began writing the lessons ourselves to meet the needs of our schools. We involved other teachers in this process. For the next two years, we conducted classes based on the lessons we had prepared. In the meantime, both of us met with other principals and teachers across the country. We wanted to find out how they taught Islamic Studies and what their major concerns were. Most of the principals and teachers we talked to expressed their inability to find or develop a good curriculum. If they had a curriculum, they could not find lessons to complement the curriculum.

This survey prompted us to develop a functional, comprehensive curriculum for weekend schools in the West. We wanted to create a curriculum that would include everything that Muslim students growing up in the West would ideally need to know. We wanted to include topics based on the life experiences of students growing up in the West. Muslim children growing up in the U.S., Europe, and Australia are facing diverse challenges and conflicting pressures at schools and in social circles. They are constantly influenced by the mainstream youth culture. We wanted lessons to address their issues from their perspectives.

The curriculum alone would not be of any use unless there were lessons based on the curriculum. The lessons had to be age-appropriate and suitable for the typical class duration of most schools. As we continued to write and edit lessons over the next two years, we discovered ways to make the curriculum increasingly meaningful.

In 2007, we published coil-bound versions of these books. More than 30 schools in the U.S. and UK used the books. We also received a large number of inquiries from many other schools. Based on the suggestions, comments, and reviews received from many of these schools, we have edited the series of books and made other changes as appropriate.

We are thankful to Allāh for giving us the ability to write these books. We pray to Allāh to accept our labor and make us successful in communicating the message of Islam. We hope Islamic schools and home schools in the U.S. and other countries will find these books useful. Any errors in the books are our responsibility. We appreciate receiving meaningful comments and suggestions to improve the series.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢٧﴾

"Our Rabb! Accept from us, you indeed are the all-Hearing, all-Knowing." (2:127)

Preface to the Second Edition

Alhamdulillah, the second edition of the book is now ready. Second edition gives us the scope to improve the text, presentation and format without sacrificing the overall ease of use and appeal of the lessons. We have reformatted the homework section to make it user friendly.

We thank all the teachers and home-schooling parents for adopting this and other books in the series. We are especially grateful to Sr. Oure Marvel for reading the text and suggesting various changes. Her acute attention to the details was helpful in preparing the second edition. We are thankful to students, teachers and parents for their continued support. We hope this edition, too, will receive similar recognition from weekend schools, teachers, students and parents. May Allah accept our small effort.

October 30, 2009

Mansur Ahmad
Husain A. Nuri

Preface to the Third Edition

All praise is due to Allah alone. We are indebted to Him for this book and other books in this series. It is because of His grace that in a relatively short period of time, the third edition of the book became due. The third edition provides the ability to improve the text, presentations, and layout without sacrificing the overall ease of use and appeal of the lessons.

We are grateful to Brenda Rusch for editing and proofreading the book on a short notice. She has not only eliminated basic grammatical, punctuation, and spelling errors, but also improved content flow, transitions and overall organization. We thank Lenni Nazir and Shamim Nuri for their assistance during the production of this edition. We also thank all the teachers and home-schooling parents for adopting this book and other books in the series. May Allah accept our small effort.

July 20, 2012

Husain A. Nuri
Mansur Ahmad

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How to use this book effectively

Instructions for teachers and parents

The lessons in the Level Eight book expand and elaborate understanding of Islamic history, morals, and principles for students growing up in the West. The purpose is to help students understand the connection between the *deen* and the *dunya*. Sensitive issues are addressed, such as dating, friendship, duties towards parents, dietary laws, challenges in middle school and moral-building lessons like trials and hope. Many aspects of early Islamic history are covered in greater detail. Nonetheless, the length of each lesson is kept within a reasonable limit, so teachers can cover the material within a class hour.

We strongly recommend teachers read the lesson before class. Think about how to deliver the content of the lesson. If needed, create index cards with highlighted ideas or the sequence of the discussion in outline form. Most lessons will require the teacher to explain the content of each paragraph rather than reading the lesson aloud. Use a dry-erase board to write the discussion points of the lesson. Help students understand the time line or map if provided in the lesson. Ask questions frequently to reinforce learning and make frequent eye contact with students. Keep track of time so that the material is covered within the allotted class time.

For maximum benefit, each lesson should be completed within one class hour. We recommend that a test be conducted after every fifth or sixth lesson. Weekend Learning Publisher has designed an Excel-based, user-friendly program to record homework and exam scores. This will be useful when report cards are prepared. Teachers can obtain an annotated Teacher's Edition of this book. The book comes with a CD-ROM containing question bank, ready to print exam, PowerPoint slides and homework questions.

Homework:

Teachers are requested to regularly assign and grade homework. The time commitment for homework is about 10–15 minutes per lesson. Parents are strongly encouraged to supervise the student during the homework assignment. Regular supervision of homework by a parent indicates that education is valued.

Teaching Respect:

From an early age, students should be taught to show respect to Allāh, His Angels, and Prophets. Teachers and parents are requested to mention the following:

Whenever the word Allāh appears in the book, please add the glorification: "Subhāna-hu wa-Ta'ālā."

Whenever the word Muhammad, or other words indicating Prophet Muhammad, for example, Rasūlullāh, the Prophet, or Nabi appear, please add the prayer, "Salla-llāhu 'alaihi wa Sallam." We have used (S) in the book as a reminder of the prayer. Whenever the students read the names of a prophet or an angel, please add the prayer "Alai-hi-s Salām." This is noted by (A). Students should be taught to add the prayer "Radi-allāhu 'an-hu" for a khalifa or a male companion of the Prophet (S). For a female companion, the prayer "Radi-allāhu 'an-hā" should be used. These are noted by (R) or (ra).

Suggestions:

Please provide suggestions, corrections, ideas, and so forth to improve the book by sending an e-mail to the publisher at weekendLearning@gmail.com. It is a combined effort of the publisher, authors, teachers, and parents to prepare our future ummah. May Allāh guide us all! Amin.

Divine Names

Objective of the Lesson:

The Qur'ān says the most beautiful names belong to Allāh. These names tell us much more than simply the obvious meanings. To understand the deeper meanings of the names, we can classify them in different categories. This lesson discusses some of the categories and helps us understand the deeper meanings of Allāh's beautiful names.



The Qur'ān is the word of Allāh. Everything in it expresses Allāh. Just as everything you say and how you say it reflects you, everything Allāh says reflects Him. Therefore, if we want to know more about Allāh, we have to read the Qur'ān and find out what He says about Himself. In 6th grade we studied the "Attributes of Allāh." In this lesson, we will take a deeper look at His attributes.

In the Qur'ān, Allāh says the most beautiful names belong to Him.^{7:180}
^{17:110} In Arabic, these beautiful names are called **al-Asmā al-husnā**.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ

*And to Allāh belong all the finest Names, so call upon Him by these, and leave alone those who violate the sanctity of His Names.
 .. (7:180)*

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Say: "Call upon as Allāh or call upon as Rahman. By whatever you call, His are then the most beautiful names." (17:110)

If we study the names, we will learn much more about Allāh. Each of these beautiful names illustrates one of His significant attributes. In a famous Hadith narrated by Abū Hurraira, he mentioned that Rasūlullāh (S) said there are 99 attributes of Allāh.



All these attributes and a few more are mentioned in the Qur'an.

In order to truly know Allāh we should know and memorize His names. Since all these names focus on a particular beautiful quality of Allāh, we should try to imitate those beautiful qualities in our behavior.

Most beautiful names: When the Qur'an says that Allāh's names are "most beautiful," it is an indication that Allāh is Good and Beautiful. This is because the names express His Magnificence. His beauty and magnificence indicate His goodness. In the Hadith, it is mentioned that Allāh has 99 names, but the list of names people compile have small variations. The most important thing to remember is that Allāh uses these names to describe Himself.

Names confirm tawhid: Not only does each name of Allāh represent a quality or a characteristic, but also these names confirm **tawhid**. Tawhid means Allāh is the only One. It is the doctrine of the oneness of God. The doctrine of Tawhid conveys two things: (a) Allāh is *wāhid*, that is, One, and (b) Allāh is *ahad*, that is, unique.

Let us see how the beautiful names of Allāh declare tawhid.

When Allāh is most-Merciful, it means no one is more merciful than The Merciful One. The name indicates the One and Only most-Merciful Allāh. Similarly when Allāh is the Strong, it means there is no one stronger than Him. Once again, the name declares tawhid—the one and only. Allāh is the Creator. It means no one creates but The Creator. Allāh is the Permanent—this means there is nothing permanent but The Permanent One. Everything perishes but Him.^{20,88} Allāh is the Owner. This means that people own, but Allāh is the ultimate Owner of everything. We can continue with the list of names and see that all these names affirm tawhid, or the oneness of Allāh.

On the list of Allāh's beautiful names, you will never find bad names. You will never find the name most-Rude, most-Cruel, most-Jealous, and so forth. You will also never find any mention of Allāh as

"Father" like the Christians use. Only the most beautiful names belong to Allāh.

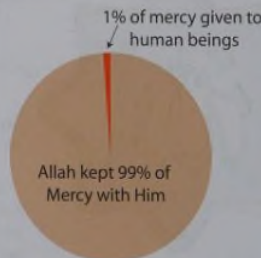
Classification of the names: All beautiful names of Allāh can be classified under three broad categories. These are:

1. Names that describe what Allāh is not
2. Names that describe what Allāh is
3. Names that describe how Allāh interacts with everything—the action names

In the first category, we find names that tell what Allāh is not. For example, **As-Salam** (Peace) is Allāh's name. This means He is not clutter, chaos, or disharmony. Another name is **Al-Ghani** (Independent). This means He is not dependent upon anything or anyone. Another name is **al-Quddus** (Holy). This means He is not unholy or imperfect or tainted.

In the second category are the names that describe Allāh. Our problem is that we cannot measure all the qualities of Allāh that He reveals. Allāh is **most-Merciful**. However, we cannot measure all the mercy that Allāh shows. We can only see some of His mercy.

To provide an example, in a Hadith, Abū Hurairah reported that Rasūlullāh (S) said, "Allāh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other."



Imagine how this one percent of mercy works in human life. We see the mercy of parents towards their children, we see the mercy of people towards others, we see the mercy of rulers towards their subjects, and so on. Human mercy makes it possible for the earth to be a nice place to live. Now think about the 99 percent of mercy that Allāh did not distribute but kept with Him. Now imagine, how much more this 99 percent of mercy could do for us and the world!

Similarly, Allāh is the **most-Knowledgeable**. Our knowledge is limited to what we study and what we learn. In spite of learning and knowing so much, we still do not know what is under the sea, what is in the universe, what is in the galaxy, what is on the planets, or what will happen two years from now or even two days from now. But Allāh's knowledge is such that He knows everything.

In the third category are the names that describe Allāh's actions. These actions are Allāh's names and the opposite of the action are also His names. For example, Allāh is *Al-Muhyi*, the Giver or Life, and *Al-Mumit*, the Taker of Life. Allāh is *Al-Mu'izz*, the Bestower of Honor and *Al-Mudhill*, the Humiliator. He exalts someone with dignity (*Ar-Rāfi'*) and He abases someone with humiliation (*Al-Khāfid*). He forgives (*Al-Ghaffār*) and He punishes (*Al-Qahhār*). All these actions apply only to Allāh's creations, not to Him. For example, Allāh can give life to His creation, but not to Himself because He is already alive. Similarly Allāh can punish someone, but He Himself is beyond punishment.

Another method of classification: Regarding the Action Names of Allāh, we noted some of the names could be paired with their opposites. It is another way of classifying His names.

One group of names describe the attractive and gentle attributes of Allāh. For example, names such as Merciful, Compassionate, Loving, Kind, Forgiving, and Beautiful. Another group of names describes the opposite of the previous group. For example, names such as Subduer, Constrictor, Humiliator, Delayer, Avenger, Majestic, and so forth.

Limitless qualities of Allāh: We cannot completely measure the qualities, attributes or essence of Allāh. We also cannot fully describe His qualities.^{6,483} There is nothing that is similar to Him.^{42,11} The question is: how can we know Him through His names? We can know Him by learning and implementing these qualities to our best ability in our everyday activities. Allāh is Merciful. Therefore, we should show mercy to others. Allāh is Forgiving, therefore we should forgive others. Allāh is Just, therefore we should be just and fair to others.

99 Beautiful Names of Allāh

Allāh	Allāh
Ar-Rahman	The most-Kind
Ar-Rahīm	The most-Rewarding
Al-Malik	The Absolute Ruler
Al-Quddūs	The Pure One
As-Salām	The Source of Peace
Al-Mu'min	The Inspirer of Faith
Al-Muhamyin	The Guardian
Al-'Aziz	The Victorious
Al-Jabbār	The Compeller
Al-Mutakabbir	The Greatest
Al-Khāliq	The Creator
Al-Bārī	The Maker of Order
Al-Musawwir	The Shaper of Beauty
Al-Ghaffār	The Forgiving
Al-Qahhār	The Subduer
Al-Wahhāb	The Giver of All
Ar-Razzāq	The Sustainer
Al-Fattāh	The Opener
Al-'Alīm	The Knower of All
Al-Qābid	The Constrictor
Al-Bāsīt	The Reliever
Al-Khāfid	The Abaser
Ar-Rāfi'	The Exalter
Al-Mu'izz	The Bestower of Honors
Al-Mudhill	The Humiliator
As-Sami'i	The Hearer of All

Al-Basir The Seer of All
 Al-Hakam The Judge
 Al-Adl The Just
 Al-Latif The Subtle One
 Al-Khabir The All-Aware
 Al-Halim The Forbearing
 Al-Azim The Magnificent
 Al-Ghafur The Forgiver
 Ash-Shakur The Appreciative
 Al-'Ali The Highest
 Al-Kabir The Greatest
 Al-Hafiz The Preserver
 Al-Muqit The Nourisher
 Al-Hasib The Accounter
 Al-Jalil The Mighty
 Al-Karim The Generous
 Ar-Raqib The Watchful One
 Al-Mujib The Responder to Prayer
 Al-Wasi'i The All-Comprehending
 Al-Hakim The Perfectly Wise
 Al-Wadud The Loving One
 Al-Majid The Majestic One
 Al-Ba'ith The Resurrector
 Ash-Shahid The Witness
 Al-Haq The Truth
 Al-Wakil The Trustee
 Al-Qawi The Possessor of All Strength
 Al-Matin The Forceful One
 Al-Wali The Governor
 Al-Hamid The Praised One
 Al-Muhsi The Appraiser
 Al-Mubdi' The Originator
 Al-Mu'id The Restorer
 Al-Muhyi The Giver of Life
 Al-Mumit The Taker of Life
 Al-Hayy The Ever Living One
 Al-Qayyum The Self-Existing One

Al-Wajid The Finder
 Al-Majid The Glorious
 Al-Wahid The Only One
 Al-Ahad The One
 As-Samad The Satisfier of All Needs
 Al-Qadir The All Powerful
 Al-Muqtadir The Creator of All Power
 Al-Muqaddim The Expediter
 Al-Mu'akkhkhir The Delayer
 Al-Awwal The First
 Al-Akhir The Last
 Az-Zahir The Manifest One
 Al-Batin The Hidden One
 Al-Wali The Protecting Friend
 Al-Muta'ali The Supreme One
 Al-Barr The Doer of Good
 At-Tawwab The Guide to Repentance
 Al-Muntaqim The Avenger
 Al-Afuw The Forgiver
 Ar-Ra'uf The Clement
 Malik al-Mulk The Owner of All
 Dhul-Jalali The Lord of Majesty
 Wal-Ikrām
 Al-Muqsit The Equitable One
 Al-Jami The Gatherer
 Al-Ghani The Rich One
 Al-Mughni The Enricher
 Al-Mani'i The Preventer of Harm
 Ad-Darr The Creator of The Harmful
 An-Nafi'i The Creator of Good
 An-Nur The Light
 Al-Hadi The Guide
 Al-Badi' The Originator
 Al-Baqi The Everlasting One
 Al-Warith The Inheritor of All
 Ar-Rashid The Righteous Teacher
 As-Sabur The Patient One

homeworkweekend 1

1. According to the lesson on the Divine Names of Allāh, which of the following statements is correct?

- A. All the names are beautiful.
- B. All the names declare tawhid.
- C. All the names declare the mercy of Allāh.
- D. Only (a) and (b) are correct.
- E. Only (b) and (c) are correct.

2. The names of Allāh tell us something about Him. Which of the following statements about the names is correct?

- A. The names describe what Allāh is not.
- B. The names describe what Allāh is.
- C. The names describe how Allāh interacts with everything.
- D. Some names can be paired with their opposites.
- E. All of the above.

3. One of the divine names of Allāh is Ar-Rāfi'e. Find the meaning of the name from the list of names given in the lesson. Then select which name would be the opposite of Ar-Rāfi'e.

- A. Al-Khāfid
- B. Al-Bāsīt
- C. Al-Qābid
- D. Al-'Alīm
- E. Al-Basir

4. One of the divine names of Allāh is Al-Muhyi. Find the meaning of the name from the list of names given in the lesson. Then select which name would be the opposite of Al-Muhyi.

- A. Al-Hayy
- B. Al-Mumit
- C. Al-Qayyum
- D. Al-Wajid
- E. As-Samad

5. Some of the names of Allāh describe what He is not. One of Allāh's beautiful names is Al-Basir. Based on the meaning of this name, select which of the following choices that describe what He is not.

- A. He is not clutter.
- B. He is not dependent.
- C. He is not blind to anything.
- D. He is not a forgiver.
- E. He is not biased.

6. Many of the beautiful names describe Allāh's "actions." All the following choices about the actions of Allāh are correct except one. Which choice is incorrect?

- A. All the actions apply only to the creations of Allāh.
- B. Some action names have opposite action names.
- C. The action mentioned in the "action names" equally apply to Allāh.
- D. The "action names" are also the beautiful names of Allāh.
- E. Only (a) and (b).

7. Read verse 23 and 24 from sūrah al-Hashr. In total, 13 names of Allāh are mentioned in these verses. Write all the transliterations of these Arabic names and their meanings below.

Arabic Names	English Meaning
1 _____	_____
2 _____	_____
3 _____	_____
4 _____	_____
5 _____	_____
6 _____	_____
7 _____	_____
8 _____	_____
9 _____	_____
10 _____	_____
11 _____	_____
12 _____	_____
13 _____	_____

classwork **weekend 2**

Objective of the Qur'ān

Objective of the Lesson:

The main objective of the Qur'ān is to provide guidance. But there are many other objectives. Each of these objectives is also one of the names for the Qur'ān. This lesson discusses the objectives of the Qur'ān and their relative importance in our lives.



The first sūrah in the Qur'ān is a small sūrah entitled al-Fātiḥah. This sūrah is a prayer—essentially we are asking Allāh to guide us to the straight path, *the path of those upon whom Allāh has bestowed His favor*. We are also asking Allāh not to guide us to the paths of those who have earned anger and who have gone astray.

By reciting sūrah al-Fātiḥah, we are asking for guidance, but we may wonder: how do I find guidance? Hoping to find the answer somewhere in the Qur'ān, we then proceed to the next chapter of the Qur'ān—sūrah al-Baqarah.



In the very beginning of sūrah al-Baqarah, the Qur'ān talks about itself. In the second verse, the Qur'ān says three things about itself:

1. This is the Book.
2. There is no doubt in it.
3. It is guidance for God-fearing people.

The verse answers the question we have in mind—how do I find guidance? The answer is: we will find guidance in this book that has no doubt in it.

Almost from the very beginning of the Qur'ān, we learned the objective of the Qur'ān is to guide people who are God-fearing.

What is guidance?: Now that we know the objective of the Qur'ān is to provide guidance, we

may wonder what is meant by guidance. In basic terms guidance is something that provides direction or advice for a course of action. Guidance can also be understood as getting help in making the right choices. Guidance can also be receiving instruction from a qualified person about ways to deal with difficult or complex issues.

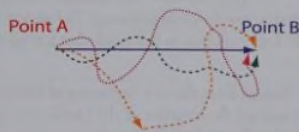
Sometimes we can compare guidance to a map or a blueprint. A map is a diagram that shows a



A blueprint of a house and a road map of Makkah

location. A blueprint is a drawing or design of a structure usually for a building or an engineering plan. Sometimes a blueprint is used to refer to any detailed plan.

If you are lost while driving, a map may help you reach your destination. A map shows the road directions, but it does not tell you what you should do and should not do as you walk down one of the paths.



Any number of routes can guide a person from point A to point B.

It does not tell you anything about rewards or suffering. It does not tell you how you should respond to the map. A map has several destinations and the decision to adopt any road is entirely up to you. Also, if you have reach to point B on the map, you could take any number of routes to arrive there.

We can compare the Qur'an to a map, but we must remember that it is much more. Some religions advocate that you follow any path because all paths lead to God. This philosophy does not apply to Islam. In the Qur'an, the way from point A to point B follows one straight path. You will not find several ways to reach point B.

Similarly, we cannot simply compare the Qur'an to the blueprint of an engineer. To some extent, there are similarities in the plan of action, but the Qur'an is much more. These differences will become clear once we read the rest of the sections in the lesson.

The Qur'an is guidance: We want to be safe and successful, and Allāh wants the same for us. Therefore, Allāh has sent us the Qur'an as Guidance to lead our lives. Without the Qur'an, we will be lost in our lives, and we will be doing things we should not be doing. The Qur'an is guidance for all of mankind.

The Qur'an tells us what is Truth and what is falsehood. It reminds us of the rewards that we will receive if we follow its directions. The Qur'an often gives us good news. It also warns us if we go off track. It repeats some verses several times because it is important that we clearly understand the teachings.

What the Qur'an is not: The Qur'an is not a storybook. It sometimes tells a parable, or a short story, to remind us what will happen when we do something right or when we do something wrong. The Qur'an often does not give the details of a story

because it emphasizes the moral of the story, not unnecessary details. While describing a moral, the Qur'an never uses geographical names of places. It never uses a historical timeline, either. The Qur'an is not a history book. It does not tell the history of prophets, but tells what we can learn from their lives. There are many names of prophets mentioned, but very few non-prophet names are mentioned in the Qur'an.

How to live in the world: Allāh wants us to live a good life in the world. In order to live a good life, we need to interact with people. The Qur'an tells us how to behave with other people, how to share with others, and why we should not hurt people. It tells us to stand up against bad things that may harm our society. It tells us why we should be a team in society. It does not want us to divide ourselves into small groups.

The Qur'an gives us hope: The Qur'an also gives us hope. This hope is guaranteed by Allāh. It tells us that even if we have a difficult life, we can ultimately be successful by remaining on the right path.

Qualitative names of the Qur'an: The Qur'an is widely known by many qualitative names. Each name tells us one main objective of the Qur'an. A short summary of these names and their significance is listed below.



1. **Al-Kitāb**, "The Scripture" or "the Book." In Surah Al-Baqarah, we already noted that in verse 2, Allāh mentions the Qur'an as al-Kitāb.

2. One of the objectives of the Qur'an is to grant favor to mankind. If the Qur'an did not exist, mankind would not have found the right guidance. Therefore, Allāh has mentioned the Qur'an as **al-Ni'mat**.

3. One of the objectives of the Qur'an is to clearly convey its message. Thus, one of its names is **al-Burhān**. It means the Qur'an has a clear argument and it has clear proof of truth.

4. Another objective of the Qur'an is to serve as a Guardian of the previous revelations. Therefore, another name is **al-Muhaimin**, "the Guardian."

5. One of the objectives of the Qur'an is to show us the Right Path in the midst of the darkness of ignorance. Therefore, one of its names is **al-Hudā**, which means "the Guidance." The message of the Qur'an guides us to the Right Path. We also know the Qur'an as **al-Nūr**, "the Light." This is because the message of the Qur'an brings us out of the darkness of ignorance.

6. The Light shows us the path, but it also shows us the Truth. Therefore, the Qur'an is also **al-Haqq**, "the Truth." Nothing in the Qur'an is false.

7. Allāh has made a contract or agreement with us. This contract tells us what Allāh does for us and what we should do in return. The contract is the Covenant of Allāh, and since the Qur'an tells us about the contract, it is **Habl-Allāh**, the "Covenant of Allāh."

8. The Qur'an is the direct Word of Allāh. Thus, one of its names is **al-Kalām**, "the Word." The words of the Qur'an are noble words.

Some of the names of the Qur'an explain how it functions. For example:

9. The Qur'an distinguishes between right and wrong. Therefore, it is "the Discriminator" or **al-Furqān**.

10. As the Ultimate Guide, the Qur'an often reminds us of the results of doing good deeds or bad ones. This quality gives it the name of **al-Dhikr**, "the Reminder."

11. When we are confused, the Qur'an clarifies how we should lead our lives. Therefore, Allāh named the Book **al-Mubīn**, "the one that makes clear."

12. If a society follows the teachings of the Qur'an, all of its social diseases will be cured. Based

on the teachings of the Qur'an, Muslims progressed from being a tribal community to a large empire within a few decades. This is the power of the Qur'an, **al-Shifā'**, "the one that heals."

The list below provides several other names that illustrate the objectives of the Qur'an. Let us take some time to analyze and appreciate the significance of some of these names.

Some names for the Qur'an

Al-'Adl	The Justice	Al-Mu'izah	The Sermon
Al-'Alī	The Lofty	Al-Mubārak	The Blessed
Al-'Arabī	The Arabic	Al-Mubīn	The Clear, the Manifest
Al-'Azīz	The Mighty	Al-Muhaimin	The Preserver
Al-'Urwatū'l Wusqā	The Firm Handle	Al-Mukarramah	The Excellent
Al-'Amr	The Order	Al-Musaddiq	The Establisher of Truth
Al-Balāgh	The Message	Al-Mutāharah	The Purified
Al-Basā'ir	The Enlightenment	Al-Mutashābih	The Uniform
Al-Bashīr	The Glad Tiding	Al-Qaiyim	The Strong
Al-Bayān	The Explanation	Al-Qasas	The Narrative
Al-Burhān	The Manifest Proof	Al-Qawlul Fasl	The Distinguishing Speech
Al-Bushrā	The Glad Tiding	Al-Qur'an	The Reading
Al-Furqān	The Discriminator	Al-Wahy	The Inspiration
Al-Habl	The Rope	An-Naba'ul 'Azīm	The Exalted News
Al-Hakīm	The Judge	An-Nadhīr	The Warner
Al-Hasnu'l Hadīth	The Good Saying	An-Nūr	The Light
Al-Hikmah	The Wisdom	Ar-Rahmah	The Mercy
Al-Hudā	The Guidance	Ar-Rūh	The Spirit
Al-Kalām	The Word	As-Shifā'	The Health
Al-Karīm	The Good	As-Shuhuf	The Pamphlets
Al-Kitāb	The Book	As-Sidq	The Righteous
Al-Majīd	The Exalted	As-Sirātul Mustaqīm	The Straight Path
Al-Manādi	The Preacher	At-Tanzīl	The Revelation
Al-Marfū'ah	The Exalted	Az-Zikr	The Reminder
Al-Mathānī	The Repetition	Az-Zubūr	The Psalms

homeworkweekend 2

1. Which of the following is an objective of the Qur'an?

- A. To provide guidance.
- B. To distinguish truth from falsehood.
- C. To give us hope.
- D. To heal spiritual disease.
- E. All of the above.

2. One of the objectives of the Qur'an is to provide guidance. The lesson uses guidance from point A to point B as an example. How many ways can a person reach point B if he or she starts from point A and uses the guidance of the Qur'an?

- A. One way.
- B. Two ways.
- C. Three ways.
- D. Seven ways.
- E. Many ways.

3. In sūrah al-Baqarah, verse 2, the Qur'an says it is guidance for a certain type of people. What type of people are mentioned in the verse?

- A. The sinners.
- B. The hypocrites.
- C. The Christians.
- D. The God-fearing people.
- E. The Arabs.

4. In order to receive guidance from the Qur'an, we are required to do something. What are we required to do?

- A. Apply our intelligence.
- B. Read the Qur'an.
- C. Follow the message.
- D. Pray for guidance.
- E. All of the above.

5. In order to receive and absorb divine guidance, people are required to use many different senses. Read verse 7:198. Which two senses are mentioned in the verse?

1. _____
2. _____

6. Read the last verse of sūrah Yūsuf. Which four things are mentioned in the verse as objectives of the Qur'ān?

1. _____
2. _____
3. _____
4. _____

7. The Qur'ān can provide guidance to people who do something. Read verse 31:3. What can people do to receive guidance from the Qur'ān?

8. In verse 2:170, it is mentioned that when people are asked to follow the guidance, they reply that they would rather follow something else. What do they want to follow?

Hadith: *Collection and Classification*

Objective of the Lesson:

Hadith are not only the sayings of the Prophet (S)—they are much more than that. Students will learn about the structure, types, purpose, and classification of hadith. They will also learn about the collectors of hadith.



Throughout the Islamic Studies curriculum, we have learned about various aspects of hadith (singular.) and ahādith (plural). This year, we will once again study hadith to review some of the aspects we learned earlier and to extend our knowledge and understanding of ahādith.

Collectors of hadith: Formal collection of hadith did not begin until about 200 years after Rasūlullāh (S) passed away. The period between 200 A.H. and 300 A.H. was the most significant in terms of the collection of ahādith. During this century, after several attempts to collect hadith, six collections eventually emerged as the most authentic. Over a period of time, these six collections earned the name **Sahih Sittah**, or Six Correct Books. They became the standard works of hadith collection. The six collections eventually became known by the names of the collectors. The six collectors are as follows:



Name	Birth	Death
Bukhārī	194 A.H.	256 A.H.
Muslim	204 A.H.	261 A.H.
Ibn Majah	202 A.H.	275 A.H.
Tirmidhī	209 A.H.	279 A.H.
Nasā'ī	214 A.H.	303 A.H.
Abū Dawūd	202 A.H.	275 A.H.

Classification of hadith: After all the ahādith had been collected by the six collectors, many early writers devoted their time and effort to studying the collections. Such analysis continued for several

decades. During the analysis, the early writers classified all the ahādith into two broad classifications. One classification categorized all ahādith by various **degrees of authenticity**. Another classification categorized the ahādith on the basis of the **number of transmitters**.

Based on the degree of authenticity, all ahādith can be classified into four types. They are:

1. **Sahih, or genuine hadith:** These are the most reliable hadith that have no weakness in the chain of narrators (**isnad**) or in the text of the narrations (**matn**).
2. **Hasn, or fair hadith:** According to some opinions some of the narrators may be doubtful or weaker in memory compared to the narrators of sahih hadith.
3. **Dhaif, or weak hadith:** There might be some disagreement in the text or content of the same hadith collected by various collectors. It is also possible that one or two transmitters might be questionable, making the entire hadith questionable.
4. **Maudu, or forged hadith:** Ahādith that are totally fabricated or made up.

Based on the number of transmitters during the first three generations of Muslims, all ahādith can also be classified into three types. They are:

1. **Mutawatir:** A large number of the first three generations of Muslims transmitted a particular hadith so clearly that there is no doubt about the authenticity of the hadith.
2. **Mashhur:** The types of ahādith originally transmitted by a few of the first-generation transmitters, but, subsequently, these were transmitted on their authority, by second- or third-generation transmitters.
3. **Ahad:** Types of hadith transmitted during the first three generations of Muslims by only one to four transmitters.

Compilation of ahādith: The compilation of ahādith took place over a long period of time. During this time, some of the close companions of Rasūlullāh (S) or the immediate followers of the companions were alive. The companions narrated many ahādith that were eventually collected by dedicated followers of Islam. Based on the sources of the ahādith and the period when these were collected, we can identify four main periods of collection.

1. **Period of Rasūlullāh (S):** During this period, Rasūlullāh (S) was alive. This period lasted until 10 A.H. or 632 C.E.
2. **Period of companions:** The second period lasted approximately 89 years, between 11 A.H. and 100 A.H. During this period, most of the companions of Rasūlullāh (S) were alive.
3. **Period of Tabi'in:** The third period lasted approximately 99 years, between 101 A.H. and 200 A.H. During this period, all the companions had died, but the descendants and followers of the companions, called Tabi'in, were alive.
4. **Period of Taba Tabi'in:** The fourth period lasted from 200 A.H. to 300 A.H. This refers to the time period when the followers and descendants of the actual Tabi'in lived.

Collection during the time of Rasūlullāh (S): During the time of Rasūlullāh (S), there was no formal collection or compilation of ahādith. People did not feel the necessity to write down the ahādith because what Rasūlullāh (S) said was fresh in people's memory and Rasūlullāh (S) was alive to clarify any doubt. During this period, most of the ahādith were orally transmitted.

Collection during the time of the companions: After Rasūlullāh (S) passed away, people continued to show interest in what Rasūlullāh (S) said or did about a particular matter. New and unique circumstances began to surface every day as Muslims conquered new territories and more and more people accepted Islam. The four rightly guided Khalifas expanded the territories of Muslim rule beyond Arabia.

During this period, Muslims wanted to know what Rasūlullāh (S) had done or would do under such unique circumstances. Moreover, over the course of time, many unique socio-political circumstances developed that necessitated knowing Rasūlullāh's (S) response under identical situations during his own lifetime.

During this period, there were not many regular or methodical compilations. People collected ahādith, but they did not compile them yet. Compilation took place much later during the period of the Tabi'in and Taba Tabi'in.

Collection during the period of Tabi'in: During this period, significant progress was made in the formal collection and compilation of ahādith. With the death of most of the companions, the Tabi'in devoted their time and effort to collecting and compiling ahādith. During this period, all four Imams who



formulated madhāhib were born, worked, and some also died. The chart below provides the birth and death dates of the Imams. Compare this chart with the chart of the birth and death dates of six hadith collectors given on the first page of this chapter. You will notice the six hadith collectors were born and worked several decades after the four Imams had already served the Muslim ummah. We will study the madhāhib in the next chapter.

	Birth	Death
Abū Hanifa	80 A.H.	150 A.H.
Malik Ibn Anas	94 A.H.	178 A.H.
As-Shāfi'i	150 A.H.	204 A.H.
Ahmad Ibn Hanbal	163 A.H.	240 A.H.

The collection of ahādith during this period was mostly of an independent nature. For example, Abū Hanifa collected ahādith independent of Imam Malik and Imam Shāfi'i and vice versa. If all of them had collected the same ahādith, there would not have been separate madhāhib.

Collection during the period of Taba Tabi'in: This was the most significant period of ahādith collection. This period lasted between 200 A.H. and 300 A.H. During this period, all six of the ahādith collectors lived and worked. The monumental works of the collectors provided a definitive shape for understanding Islam through ahādith. They established a uniform methodology about how hadith would be collected.

In order to identify and classify the genuine hadith, the collectors devoted time to examining the chains of narrators (**isnad**).

First they determined whether the chain was authentic and reliable. Then they determined if the text of the hadith, as available, was free of any contradictions. They also examined whether the people who transmitted the particular hadith had meaningful connections to one another. In other words: when and where was each transmitter born? When and where did they live and die? Was it geographically possible for the transmitters to meet? Above all, were they trustworthy with a good memory?

In order to accomplish this enormous task, all ahādith collectors traveled to various parts of the region and interviewed a large number of people. Eventually, they compiled a large number of ahādith and eliminated many others that seemed unreliable.

homework **weekend 3**

1. What was the predominant mode for transmitting ahādith at the time of Rasūlullāh (S)?

- A. Oral transmission.
- B. Written transmission.
- C. No transmission of hadith occurred during the time of Rasūlullāh (S).
- D. Through formal religious schools.
- E. Through print media.

2. Which of the following choices is correct about the phrase "Sahih Sittah"?

- A. It refers to six books of Imam Bukhārī.
- B. It refers to six books of Imam Nawawī.
- C. It refers to collections of hadith by six main compilers.
- D. It refers to the last six Juz of the Qur'ān.
- E. It refers to the collection of hadith by four Khalifas.

3. According to the lesson, how many broad periods of ahādith collection can be identified based on the sources of the ahādith and time period when these were collected?

- A. Three periods.
- B. Four periods.
- C. Seven periods.
- D. Nine periods.
- E. One period.

4. According to the lesson, which of the periods of ahādith collection lasted between 200 A.H. and 300 A.H.?

- A. The period of the companions.
- B. The period of the Tabā' Tabi'in.
- C. The period of Tabi'in.
- D. The period of the Imams.
- E. The period of the Khalifas.

5. According to the lesson, which period was the most significant in terms of the methodical collection of hadith and their formal compilation?

- A. The period during the lifetime of Rasūlullāh (S).
- B. The period immediately after Rasūlullāh (S) passed away.
- C. The period between 200 A.H. and 300 A.H.
- D. The period between 40 A.H. and 100 A.H.
- E. The period during the time of the Rightly Guided Khalifas.

6. Why did people begin to show an interest in ahādith?

- A. People wanted to know what Rasūlullāh (S) did or did not do about a particular matter.
- B. New territories were conquered and new circumstances developed, which made people want to find answers.
- C. Unique socio-political situations necessitated finding answers from Rasūlullāh's (S) doings.
- D. All of the above.
- E. Only (a) and (b).

7. Which of the following statements about the compilation and collection of ahādith during the time of the companions is correct?

- A. Hadith were extensively compiled and collected.
- B. Hadith were extensively compiled by the four Imams.
- C. No hadith were collected or compiled.
- D. Most of the hadith were compiled into books.
- E. Hadith were mostly collected, but not yet compiled.

8. Which of the following choices about the prominent feature of ahādith collected during the time of the Tabi'in is correct?

- A. The collection was independent in nature.
- B. The collection was comprehensive.
- C. The collection was mostly assimilated into other volumes.
- D. Only (b) and (c).
- E. Only (a) and (c).

9. In order for a hadith to be sahih, or genuine, which of the following criteria should be met?

- A. Hadith should be reliable with an uninterrupted isnad and matn.
- B. Only a reliable matn is necessary, the isnad is secondary in importance.
- C. Only the isnad must be reliable, the matn part is not important.
- D. As long as a hadith is collected, the isnad or matn is not important.
- E. As long as some of the narrators are reliable, the particular hadith can be sahih.

Madhhab: A Brief Overview

Islamic Rulings in our daily lives

Objective of the Lesson:

The role of Madhhab is undeniable in Islam. What are Madhhab—are they sects or are they merely a way of approaching religion? This lesson analyzes four major madhāhibs in Islam and discusses their founders and main ideologies.

Qiyas (science of using analogies) (Ri-opinion) is the 4th principle of Islamic law.

Four Madhāhib:
- Hanafi
- Shafi
- Hanbali
- Maliki

During the second and third century of the Islamic calendar, four prominent schools of religious thought emerged. These schools tried to establish certain principles for observing religious obligations in accordance to the teachings of Rasūlullāh (S). These schools were collectively known as madhāhib (singular: madhhab). The purpose of a madhhab was to clarify and provide direction as to how to observe certain religious rites and explain some of the semi-legal matters with respect to religion.

Four madhāhib: Each of the four madhāhib came to be recognized by the names of their respective founders. The earliest madhhab formed was that of Imam Abū Hanifah, known as the "Hanafi" rite or juridical school. Other madhāhib are the "Maliki" madhhab, formed by Imam Malik Ibn Anas, the "Shafi'i" madhhab, formed by Imam As-Shafi, and the "Hanbali" madhhab, formed by Imam Ahmad Ibn Hanbal.

Are madhāhib sects in Islam? It is important to understand that none of the madhāhib are sects in Islam. A sect is a distinctly separate religious group following a unique philosophy and belief about a core faith. For example, Catholics, Protestants, Jehovah's Witnesses and Unitarians are sects in Christianity because their philosophies and beliefs are distinct.

In Islam, the madhāhib have different interpretations of legal matters, but their main faith is the same. Each madhhab fully agrees with the main teachings of the Qur'an and the fundamental religious duties prescribed by the Qur'an. They acknowledge the authority of the Qur'an and hadith as sources of ultimate law for Islam. At the first point of contact, a Muslim

never identifies himself or herself as a follower of any particular madhhab. The question of who follows which madhhab does not arise until interpretation of a particular religious duty becomes necessary. Even then, the followers of one madhhab are not alarmed by the way followers of another madhhab interpret a religious duty. It is fully permissible for people of different madhāhib to pray behind one imam, without ever questioning the allegiance of the imam to a particular madhhab.

Evolution of madhāhib: By the time the four Rightly Guided Khalifas died, the Muslim community was already expanding its geographical territories throughout the Middle East and into Europe. Along with this expansion, the community started facing unique circumstances that needed "appropriate" legal rulings. Rasūlullāh (S) and the Rightly Guided Khalifas may not have encountered these circumstances in their lifetime. Whenever people encountered these unique circumstances, they would look for answers in the Qur'an and then in the actions of Rasūlullāh (S). The available hadith were interpreted differently and sometimes incorrectly. This necessitated the formulation of certain legal and semi-legal rulings based on the Qur'an and the accepted teachings of Rasūlullāh (S) and his companions. All madhāhib came into existence because of this need to interpret semi-legal rules.

Hanafi Madhhab: The first fully recognized madhhab to be formed within Sunni Islam was the Hanafi Madhhab. It was founded by Abū Hanifa an-Numān ibn Thābit at-Taymi al-Kufi. As the name indicates, he was born in Kufa, Iraq. Abū Hanifa was born in 699 C.E. / 80 A.H. and died in 767 C.E. / 150 A.H. It is important to note that he was born 38 years after the death of the last Caliph, 'Alī, and 67 years after the death of Rasūlullāh (S). During his lifetime, he was fortunate to mingle with some of the Tabi'in, that is, followers of the companions and a few of the actual companions.

The predominant characteristics of the madhāhib were the use of liberal policies and openness to ideas that were considered modern at the time. During this

time, copies of the Qur'an were not widely available and ahādith were yet to be compiled. Although many people memorized the Qur'an, not everyone was able to correctly interpret legal matters.

Abū Hanifa used two methodologies to derive fatāwā (singular: fatwā): **ra'y** and **qiyās**. Ra'y means opinion, and qiyās means analogy. By the word "opinion," it does not mean that he expressed his personal opinion, but an opinion based on evidence and analogy of Islamic principles.

He accepted traditions of Rasūlullāh (S) that best suited a situation regardless of whether it was said by Rasūlullāh (S) or by a companion. It is often said that Abū Hanifa had a limited collection of ahādith with him. He compensated for this by analytically determining Islamic fiqh.

When Abū Hanifa was alive, the Abbasid Dynasty was in power. Success of the Abbasids was, to a great extent, advanced by several fatāwā issued by Abū Hanifa. Overall, people liked the fatāwā since they were liberal and practical in nature.

Today, it is the largest of the four schools, followed by approximately 45% of Muslims worldwide. It is predominant among the Muslims in Turkey, several Arab countries, Lower Egypt, Bosnia-Herzegovina, Kosovo, Central Asian countries, India, Pakistan, Bangladesh, and regions in China, Russia, and the Far East.

Maliki Madhhab: The second madhhab to emerge was the Maliki Madhhab, founded by Malik ibn Anas of Madinah. He was born in the year 714 C.E. / 94 A.H. and died in the year 795 C.E. / 178 A.H. As expected, Imam Malik's views strongly reflected the views of the jurists living in Madinah. He was appointed as a judge in Madinah.

His methodology of developing Islamic legal matters was based on the Qur'an, sunnah, **ijma**, and **qiyas**. Ijma means "agreement of the people." One notable feature of Imam Malik was that he relied on the practices of the people in Madinah as one of the sources. He believed this source to be so great in value that it sometimes superseded other hadith



since the practices of the people of Madinah were "living sunnah" at that time.

During the tenure of his service, Imam Malik compiled his findings into a collection called **al-Muwatta'** ("the Approved"). This is called "the Approved" because he showed his collection of Hadith to 70 jurists in Madinah and had their approval.

The Maliki Madhhab is the second -most followed madhhab in the world today. Approximately 25% of the world's Muslims follow this madhhab. They are mostly in North and West Africa. Some of the notable jurists who followed Maliki Madhhab were Ibn Batuta, Ibn Khaldun, and Ibn Rushd.

Shāfi'i Madhhab: The third-most important madhhab to emerge, chronologically, was the Shāfi'i Madhhab, founded by Imam As- Shāfi'i. He was born in the year 767 C.E. / 150 A.H. in Palestine among the tribes of Quraish and died in the year 820 C.E. / 204 A.H.

During his early years, he was a student of Imam Malik. He lived in Baghdad for awhile, then moved to Makkah and then to Egypt. He is given the most credit for developing Islamic legal matters on the basis of the Qur'an, hadith, and sunnah. He defined the principles of shariah as: (1) Qur'an, (2) Sunnah, (3) Ijma, and (4) Qiyas. He minimized the use of Ra'y.

Unlike Imam Hanifa and Imam Malik, Imam Shāfi'i would not accept any hadith as legally valid if it did not contain Rasūlullāh's (S) clear authority or reference. He would reject a hadith if it contradicted the Qur'an, but he advocated that the sunnah be used to explain the Qur'an.

About 15% of the Muslim population today adhere to the Shāfi'i Madhhab. Most of them are in Kurdistan, Egypt, Somalia, Indonesia, Sri Lanka, Palestine, and Syria. Notable later theologians who followed Shāfi'i madhhab were al-Nawawi, Tabari, and al-Ghazzali.

Hanbali Madhhab: The fourth and final valid school of Islamic legal matters is associated with Ahmad ibn-

Hanbal. It is known as the Hanbali Madhhab. Imam Hanbal did not intend to establish a madhhab. He simply wanted to formulate a rigorous methodology for deriving laws. The Hanbali Madhhab was later established as a formal "madhhab" by his followers, mostly in Iraq, Syria, and Saudi Arabia.

The Hanbali Madhhab is the newest of the four madhāhib. This madhhab is also the strictest and most conservative. This madhhab strictly adheres to the wording of the Qur'an and Hadith and requires its followers to strictly follow the religious duties and responsibilities as defined by shari'ah. Imam Hanbal did not allow the kings interpret the rulings of the Qur'an to suit their needs. He wanted people to follow the literal meaning of the Qur'an and Hadith in order to eliminate any chance of misinterpretation.

As a result, this madhhab was not favored by the ruling class. The Ottoman Empire was angry with the madhhab, and the followers of this madhhab were severely persecuted. The empire increasingly favored Hanafi thinking. Turkey, where the Ottoman Empire originated, followed Hanafi rites in the past and continue to do so today.

Hanbalism was revived in the 18th century when Abdul Wahhab (1703-1792), in Arabia, started a campaign that would soon be known as Wahhabism. The alliance between Wahhab and Ibn Saud was the central factor behind the revival of Hanbalism. Wahhab was able to convince Ibn Saud of the importance of going back to the basics of the Qur'an. Due to support from Ibn Saud and the promotion of Wahhab, Hanbalism became the madhhab of choice in Arabia for all those who wanted to return to the core teachings of Islam.



homework **weekend 4**

1. Out of the four established madhāhib, the first one was:

- A. Hanbali.
- B. Maliki.
- C. Hanafi.
- D. Shāfi'i.
- E. Both Hanbali and Hanafi.

2. Which of the four madhāhib is the most conservative in interpretation and formulation of Islamic legal matters?

- A. Hanbali.
- B. Maliki.
- C. Hanafi.
- D. Shāfi'i.
- E. Both Hanbali and Hanafi.

3. Which of the following statements about the four madhāhib in Islam is correct?

- A. All four madhāhib were developed at the order of Khalifah.
- B. Each of the madhhab summarily rejects other madhhab.
- C. The Qur'an made it compulsory for everyone to follow a madhhab.
- D. If someone does not follow a particular madhhab, he will become a non-believer.
- E. It is preferable that Muslims follow a particular madhhab.

4. During Ottoman rule, one of the four madhāhib suffered the most and remained widely ignored. Only in the past 100 years did it, again, come to the forefront. Which madhhab experienced this recent revival?

- A. Hanbali.
- B. Maliki.
- C. Hanafi.
- D. Shāfi'i.
- E. All of the above.

5. With the rise of Wahhabism in Arabia, one of the four madhāhib came into prominence. Which madhhab was that?

- A. Hanbali.
- B. Maliki.
- C. Hanafi.
- D. Shāfi'i.
- E. Wahhabi.

6. Which of the following madhāhib is mostly followed in countries such as India, Bangladesh, Malaysia, and the Far East?

- A. Hanafi.
- B. Shāfi'i.
- C. Maliki.
- D. Hanafi.
- E. None of the above.

7. Why is a madhhab not a sect in Islam? Give three brief explanations.

- A. _____
- B. _____
- C. _____

8. The four Imams of the madhāhib were either born in Baghdad or lived there for awhile, except for one. Who was born in Madinah and lived most of his life there?

- A. Imam Ibn Hanbal.
- B. Imam Al-Shāfi'i.
- C. Imam Malik Ibn Anas.
- D. Imam Abū Hanifa.
- E. Imam Hussain.

9. Which of the following Imams is credited with compiling a collection of laws called Al-Muwatta'?

- A. Imam Abū Hanifa.
- B. Imam Malik Ibn Anas.
- C. Imam Al-Shāfi'i.
- D. Imam Ibn Hanbal.
- E. None of the above.

10. Out of the four madhāhib, one is considered the most liberal and another the most rigid. Which of the following combinations is correct?

- A. Hanbali is the most liberal and Maliki is the most rigid.
- B. Shāfi'i is most liberal and Maliki is the most rigid.
- C. Maliki is the most liberal and Shāfi'i is the most rigid.
- D. Hanafi is the most liberal and Hanbali is the most rigid.
- E. Hanafi is the most liberal and Shāfi'i is the most rigid.

Hope, Hopefulness, Hopelessness

Objective of the Lesson:

All believers are required to express hope when everything appears to fall apart. Hope provides strength and direction. On the other hand, a disbeliever feels hopeless when disaster strikes. This lesson discusses the relative importance of hope, hopefulness, and hopelessness.



We all hope for different things in life. We may hope for success, for good grades on exams, for money, for children, and for a happy life. No one can say he or she does not have any hope in life. Even after a person has received everything in life, he or she can still hope to achieve more. A person can hope for material things, non-material things, or both, for example, happiness, health, fame, peace of mind, and so on.

With certain hopes, there is not much we can do to make them happen. With others, we can do something to make them happen. For example, when winter arrives, one can hope for spring to arrive a few months later. But no matter what he or she does, the spring cannot arrive any earlier. In another example, we can hope to do well on a math exam. However, in order to do well on the exam, we must study. If we do not study enough, our hopes of doing well on the exam may remain unfulfilled. When we are required to work hard, we will need to show some degree of perseverance.

Keeping the examples above in mind, we can now define hope as an emotional belief in a positive outcome, often as a result of having faith in the outcome and requiring a certain amount of perseverance and divine inspiration.

Hope from an Islamic standpoint: From an Islamic standpoint, hope is not just an emotional belief, but a **faith-based expectation**. It is a belief that something is going to happen—in this life and in the Afterlife.

Such hope about the future will become a reality when we fulfill some required duties. The Qur'an says:



إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ

رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

Surely as to those who believed, and those who migrated and struggled hard in Allāh's way—these do hope....(2:218)

In this verse, a person hopes to receive mercy from Allāh—but the person is told that he or she has to believe and struggle on the path of Allāh and to migrate, if necessary.

In another verse, the Qur'an tells us to do certain things—for example, recite the Qur'an, establish salāt, and spend money on righteous causes. Only when these requirements are done, can we hope for a good result.^{35,29}

Hope and wishful thinking: Hope is certainly different from wishful thinking. The word for wishful thinking is **tamanna**. Simply speaking wishful thinking is a delusion, a fantasy, a dream, or a desire to do something. A person may have a fantasy about something, but the possibility of the fantasy happening in real life may be remote. Therefore, tamanna is false hope. It is different from hope in the sense that fulfillment of many hopes is assured by Allāh, but the fulfillment of a fantasy is not assured by Allāh. On the contrary, Allāh has condemned idle fantasy. Furthermore, wishful thinking is characterized by some degree of laziness. One who engages in wishful thinking does not do anything—no struggle is needed and no labor is required. However, when one hopes for something, he or she is required to do something. Hope requires struggle, labor, and endeavor.

This does not mean that all wishful thinking is bad and all hopes are approved by Allāh. Some hopes are as bad as idle wishful thinking. In fact, if we hope for something that is not positive, such hopes are bad and invalid. In the Qur'an, Allāh says:

ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ
الْأَمْلَ فَسَوْفَ يَعْلَمُونَ ﴿١٥٣﴾

Leave them to eat and enjoy, and let the hopes distract them. But soon they will know. (15:3)

Here, the sinners are hoping for something. However, their hopes are not backed by righteous deeds and these hopes will only distract them from the true objective of life. Eventually, they will suffer.

Hope and optimism: Hope and optimism are not the same. Optimism is one step ahead of hope. When one hopes for something, he simply wants something to happen. But in order to make that hope a reality, he is required to do something—believe in Allāh,



perform salāt, migrate if needed, spend money on righteous causes and so forth. Only when he does one or all of these things will his hope gradually turn into optimism. Then he has a strong conviction that Allāh will fulfill his hopes. If we love Allāh seriously, our hopes turn into optimism and we believe our hopes will most certainly be fulfilled.

Hope and despair: The meaning of despair is to feel hopeless or lose all hope.

Let us see what happens to those who do not love Allāh and do not have hope. Many people are living lives that do not include God. Godless people are not necessarily those who do not believe in Islam, but a Muslim person can also be godless. You will

see that in real life, many Muslims do not love Allāh the way they are required to. Otherwise, they are nice people, but they do not obey Allāh, do not perform salāt, do not give to charity, do not fast, and so on. On the other hand, they do many things that Allāh has clearly prohibited. Such people also hope for various things in life. When their hopes are fulfilled, they feel happy. However, when bad things happen to them, they lose hope.

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

And when We cause mankind to taste mercy, they rejoice in it; but if an evil afflicts them due to what their hands have sent forward, lo! they do despair. (30:36)

In real life, we see many people move further away from God when bad things happen to them. Hopelessness grips their lives. This is because they do not know how to hope or what to hope for. Sometimes they hope for something, but their hope is not backed by righteous deeds. Their hopes are more like fantasies or wishful thinking. Therefore, when bad times come, they lament and curse the situation and they think it is due to "fate." They blame events on fate, and they blame Allāh.

Hope and despair contrast each other. Faith gives us hope for a positive outcome, as well as a way to attain that positive outcome. Despair is a result of having no tools to achieve a positive outcome. Thus, despair is a state of mind indicating crisis of faith or ignorance of faith. If these people had faith, they would not have felt despair. Rather, they would pray to Allāh and persevere.

Examples from prophets' lives: All of the prophets were tortured by their followers. However, no prophet ever gave up hope. Their hope was backed by strong belief, righteous deeds, and perseverance.

When Ayyūb (A) lost his health, wealth, and children, he never gave up hope and trust in Allāh. Soon Allāh gave him health, wealth and children. When Zakariyyāh (A) hoped for a child, his hope was not a fantasy, but backed by utmost trust in Allāh. Eventually Allāh gave him a child. When our Nabi Muhammad (S) was persecuted in Makkah and Madinah, he did not give up hope.

No matter what happened in their lives, these prophets trusted Allāh, hoped for better days, struggled hard, and persevered. They knew that hope



for good things alone would not yield the desired result. All the prophets prayed to Allāh to make their hope become fruitful. Prayer has a strong, positive effect on people's lives. Like the prophets, we must pray to Allāh to make our hopes a reality.

Hope is a necessity for those who seek Allāh and walk on His path. A seeker of God will perish if he loses hope. In order to make hopes become fruitful, the seeker of God perseveres, works hard, walks on the right path, and obeys Allāh.

homework **weekend 5**

1. According to the lesson on hope, which of the following concepts must be included in the definition of hope?

- A. All hopes must have faith to back them up.
- B. All hopes require some perseverance.
- C. All hopes require some divine inspiration.
- D. All hopes have belief in a positive outcome.
- E. All of the above.

2. According to the lesson on hope, which of the following statement about wishful thinking is correct?

- A. Wishful thinking is a good pastime.
- B. Wishful thinking is recommended in the Qur'an.
- C. Wishful thinking is a fantasy or false hope.
- D. Wishful thinking results in optimism.
- E. Wishful thinking leads one to Hell.

3. Which of the following choices about hope and optimism is correct?

- A. Hope follows optimism.
- B. Optimism follows hope.
- C. Hope and optimism are parts of the 5 pillars of Islam.
- D. Hope and optimism contradict each other.
- E. Hope is good, optimism is a sin.

4. According to the lesson on hope, what happens when you hope for something but do not act upon it?

- A. Such hopes are the best hopes one can make.
- B. Such hopes are bad and invalid.
- C. Such hopes are fulfilled only in the hereafter.
- D. Such hopes are tools of the prophets.
- E. None of the above.

5. Read verse 7:56. When believers call upon Allāh, what two things are they required to do?

1. _____ 2. _____

6. Read verse 30:36. According to the verse, when a calamity afflicts a godless person, how does he or she respond?

- A. He or she becomes God-conscious.
- B. He or she loses hope.
- C. He or she commits more sin.
- D. He or she perseveres.
- E. He or she turns to false gods.

7. Which of the following is characterized by laziness?

- A. Wishful thinking.
- B. Hope.
- C. Optimism.
- D. Faith.
- E. Prayer.

8. According to the lesson on hope, what is one of the characteristics of despair?

- A. Having strong faith.
- B. Ignorance of faith.
- C. Being closer to hope.
- D. Supplement to faith.
- E. Hanging on to hope.

9. According to the lesson on hope, what could happen to a seeker of God if he or she loses hope?

- A. He or she will perish.
- B. He or she will be rewarded.
- C. He or she will enter Heaven.
- D. He or she will be turned into an ape.
- E. He or she will achieve Taqwā.

10. According to the lesson on hope, what did the prophets do when they were persecuted?

- A. They trusted Allāh.
- B. They hoped for good things.
- C. They struggled hard.
- D. They persevered.
- E. All of the above.

Trials in Life: *Everyone Will Experience Them*

Objective of the Lesson:

All believers will experience trials in their lives. Even prophets had to undergo trials. Trials make us better people. Those who do not have strong faith lose hope when they face difficulty. This lesson describes some of these trials, why Allah puts us through them, and what we can do when we are faced with a trial.

The ordinary meaning of the word "trial" is assessment, test, or review. The word "trial" also carries a sense of suffering, distress, hardship, and pain. The Miriam Webster dictionary provides different meanings of the word—one of which states that a trial is "a test of faith, patience, or stamina through subjection to suffering or temptation." This idea is beautifully expressed in the Qur'an when it refers to the trials of human beings. The Qur'an uses two different words that are both interpreted to mean a "trial." One is *balā*, and the other is *fitna*.

The word *fitna* typically means hardship, suffering, temptation, affliction, whereby one is tried in respect of good or evil. In contrast, the word *balā* does not signify an ordinary trial, but a harsh and severe trial, conducted openly and publicly so that it becomes an example for others. It can happen at individual level and community level.

Periodically in this class, we conduct certain tests. These tests serve two main objectives—the teacher learns who is a good student and the student comes to know how he or she is doing in class. Based on other tests, a student will determine his or her future course of life. When Allah tests someone, it is not so that He can determine who is a better person or the level of the person's faith because Allah already knows. Allah tests a person so that he or she knows his or her own nature. These tests are done throughout a person's life so that when he or she reaches the next life, he or she will understand the value of judgment.

Everything is created to test us: In order for all human beings to experience trials, Allah has created everything on this earth.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا
لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٦﴾

We have certainly made whatever is on the earth as an ornament for it, in order that We may try them as to which of them is the most excellent in deeds. (18:7)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ

(Allah is the one) Who created Death and Life that He may test you—which of you is the best in deeds? And He is the Exalted in Might, the Forgiving. (67: 2)

We may wonder: can anyone escape from trials? Did the prophets escape from trials? No. We will discuss the prophets' trials later in this chapter. The fact that they were not excluded from trials is beautifully illustrated in the following verse. This verse shows that nobody can be excused and no prophets were exempted from facing trial.

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا
ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٥٠﴾

Do men think that they will be left alone on saying: "We believe," and that they will not be tested? (29:2)

Types of trials: Trials can be divided into several different types. Broadly speaking, there are two types of trials—good and bad. The Qur'an says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٥١﴾

Every individual must have to taste death. And We discipline you with evil and good by way of trying. And towards Us you will be returned. (21:35)

Trials can be with prosperity or with poverty. Sometimes we forget that wealth can be a trial. However, the Qur'an speaks of loss or suffering as a major form of trial, as noted in the following verse:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ
وَنَشِيرُ الصَّابِرِينَ ﴿٥٢﴾

And We shall certainly test you with something of fear, and hunger, and loss of property and lives, and of fruits. And give glad tidings to those who persevere. (2:155)

The Qur'an also speaks of good things as trials. 89:15-16

Moreover as for man, when his Rabb disciplines him thus honors him and favors him, then he says: "My Rabb has honored me." (89:15)

Sometimes we personally face trials, sometimes our family faces trials, and sometimes an entire community or nation faces a trial.

Purpose of trials: In the introduction we mentioned that one of the objectives of trials is to teach the person about his or her own nature. The Qur'an says that human beings are placed on earth to prove themselves. They have to demonstrate their character, integrity, morals, values, and piety.^{514b} After all these trials are completed during life on earth, the final resting place is in the Hereafter. The Qur'an says:

Do you calculate on entering the Garden, while Allah has not yet learned those among you who strive hard and distinguished the persevering ones? (3:142)

Allāh gives in a calculated way: Sometimes we may wonder why Allāh is putting us through a trial. We have already noted the reason mentioned above. But we may also need to understand one of the mechanisms of trials. In other words, why is one person given wealth as his or her trial, and why is another person given poverty as his or her trial? This is the concept of how Allāh measures things:

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٩﴾

Do they not know that Allāh extends provision for whom He pleases, and He measures out? Surely there are indeed Signs in this for a people who believe. (39:52)

We must have faith in the way Allāh measures things—both good and bad.^{13:26; 29:62; 39:52} We must remember that Allāh is doing these things for a reason, and He knows what He is doing.

We should not envy others because some of them are better or richer than us.

And do not envy that by which Allāh has made some of you excel above the others. For men there is a share out of what they earn, and for women there is a share of what they earn. And ask Allāh for His grace. Surely Allāh is ever Knower of everything. (4:32)



A true believer should always show gratitude to Allāh when He gives His blessings and exercise perseverance when He does not send His bounty. On the other hand, those who have weak faith will behave differently in good times and bad times. During good times, these people are forgetful of Allāh, but when bad times occur, they feel hopeless.^{11:9; 17:83; 41:49}

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ
مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤١﴾

Man is not tired of praying for good; but if evil touches him, then he is disappointed, despairing. (41:49)

Failure in trials: Now that we understand that all of us have to face trials, the big question is how to successfully make it through the trials. The question is: what causes people to fail during a trial?

In order to be successful, we must first recognize that everything that happens to us and around us is a trial. Once we recognize the reality of trials, we can respond to the trial so that we can emerge successful. Even small things like a friend cheating us, someone laughing at us, or our brother not sharing a game with us can be a trial. Any type of hardship is a trial we have to overcome.

Sometimes a good thing happens in our lives. This is a trial. Sometimes a bad thing happens. This is a trial, too. Sometimes when a bad thing happens, we are disappointed and we do not realize that Allāh has a plan for us. The plan may be a simple test or it may bring us something better in our lives after we experience the trial.

People fail during trials because they do not have trust in Allāh. By not trusting Allāh, people only harm themselves.

Prayer for not facing trial: Although Allāh told us that each one of us will have to face trials, Allāh also wants us to pray to Him to not face difficult trials.

The prayer is not about eliminating trials altogether, since this would contradict Allāh's policy

of testing all human beings. The prayer is about not suffering through a trial that we cannot withstand.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨﴾

"Our Rabb! do not take us to task if we forget, or we make a mistake; our Rabb! and do not lay upon us a burden as you had lain on those before us; our Rabb! and do not impose upon us that for which no strength have we. Therefore pardon us; and grant us protection; and be kind to us. You are our Patron; therefore help us over the Unbelieving people." (2:286)

Trial of the prophets: All prophets, including our beloved Nabi Muhammad (S), experienced trials and tribulations throughout their lives. Allāh could have easily made them not suffer in life. Name any prophet, and you will see that they suffered persecution during their lives at the hands of the people. They did not have good times throughout their lives. Some of the prophets were poor and some were rich. The prophets who were poor did not complain about their poverty, and the prophets who were rich did not boast about their riches.

From this lesson, we learned that all human beings are subject to trials. We also learned that through trials, we can realize our true worth and our true nature. We should realize that everything that happens in and around us is a trial. Our objective should be to emerge successful. We must respond in a morally, ethically, and spiritually correct manner so that we may emerge successful in this life and in the Afterlife.

homeworkweekend 6

1. From your knowledge, mention an incident in any prophet's life that you think was a trial for him. Explain in a few words how it was a trial.

2. From your knowledge mention any incident from the life of Nabi Muhammad (S) that you think was a trial for him. Explain in a few words how it was a trial.

3. People who do not believe in Allāh react in a certain manner when good things happen in their lives. Read verse 17:83. How do they behave when good things happen to them?

4. People who do not believe in Allāh react in a certain way when something very bad happens to them. What is the way most of them would likely behave under such circumstances?

- A. They become Muslim.
- B. They lose all hope.
- C. They just ignore the bad days.
- D. They shift their attention to sports.
- E. They go to sleep.

5. According to the Qur'an, what is the main purpose of putting us through a trial?

- A. So that we can be successful.
- B. So that some of us can fail.
- C. So that we can distinguish ourselves.
- D. So that Awakening can take place.
- E. So that people realize that suffering is part of life.

6. Read verse 2:155, which talks about trials. The ways to succeed in these types of trials are given within the next few verses. What are the ways to succeed?

7. A very bad thing happens to your family. Everybody is sad and disappointed. You realize it is a trial for your family. What is the best response during such a trial?

- A. Ask an Imam to pray for you.
- B. Cry in prayer and ask Allāh: "Why me, why us?"
- C. You become angry because you have been doing your prayers, yet you suffered.
- D. You blame it on your father.
- E. You tell everybody to persevere and trust Allāh.

8. God has blessed your family with good times and lots of wealth. Realizing that it could be a trial for you, ideally, which of the following activities would you do?

- A. Wait for a few more years and then do some charity work.
- B. Do nothing because you still have a mortgage, a car loan and need to pay for college.
- C. Give it away all to charity.
- D. Relax, because you deserved it through years of hard work.
- E. Express thanks to Allāh and spend part of it on righteous causes.

9. Read verse 29:65. In bad times, these people prayed to Allāh. But when a bad time was over, they did something different. Based on the verse, which of the following choices shows what these people possibly did after the bad time was over?

- A. They tried to forget the storm and move ahead.
- B. They laughed, knowing that they were alive.
- C. They knew the storm was part of life. So they kept sailing.
- D. They knocked on wood and were glad the sun was shining again.
- E. All of the above.

10. Now you know that trials are a part of life. What should be your ideal response when the thought of trials comes to mind?

- A. Get over it, a trial is just part of life.
- B. Donate some money for a good cause.
- C. Persevere and maintain trust in Allāh.
- D. Recite sūrah Fātiḥah ten times.
- E. Copy Qur'an recitations in your MP3 player.

Friends and Friendship: *Who is a Good Friend?*

Objective of the Lesson:

We need to exercise caution about who we befriend. Good friends can help us become better, and many "good" friends can be harmful. Students will learn what to look for when they make friends and what types of friendships they should avoid.



We live in a society where we constantly interact with people from diverse backgrounds. We have different ideologies, goals, beliefs, values, and interests. Despite the innumerable differences among us, we seek and enjoy companionship and association with our fellow human beings. We do this because we are social creatures. As human beings, we cannot live as isolated individuals.

Scientists study the social behavior of human beings in many different ways to understand our "social" tendencies. They have defined the social nature of human beings as a voluntary association of individuals for common ends. A society is an organized group working together or periodically meeting because of common interests, beliefs, or professions.

When we look for companionship and association with others, we develop friendships with them. Some of these friendships are short-lived and some are long-lasting. Some friendships develop from our connection with school or work. However, once we change schools or jobs, the bond of some of those friendships weakens and may wear off. In this lesson, we will study some of the key aspects of friendship as viewed in Islam.



It may surprise you, but the Qur'an and Sunnah of Rasūlullāh (S) have dealt extensively with the issue of friendship. Islam tells us who can be a friend, who should not be a friend, what to expect from a friend, and what to watch for from those who appear to be friends. There are benefits from certain friendships and harm may result from other friendships.

Mistakes about "good friends": Before we discuss the nature of good friends, we must understand some of the common mistakes about friendship. We all think the following points are true:

- Good friends are those who share your happiness and sadness.
- Good friends spend time with you.
- Good friends are those who share your interests.

Upon further analysis, you will find the qualities above are not sufficient for a good friend. To illustrate these points, let us consider an extreme example. Pretend you started taking drugs at school. Soon your circle of friends would change, but you would find new friends who share your common interests, beliefs or time. The commonality between you and them is taking drugs. You would then find these "friends" sharing your happiness and sadness, and spending time with you. You would find comfort and meaning in your life in their company and find they are the ones who understand and love you. But within a few months or years, drugs will destroy you and your friends. In this story, even though all of you were "good friends" who shared each other's happiness, sadness, and time and you stood by each other, the end was devastating.

From this example, we can conclude that not all friends who appear to be "good friends" are truly the friends we want in our lives.

What to look for in friendship: A good friend should share your happiness and sadness, be with you, and share your interests. However, the most important qualification for a friend is "righteousness." This is the primary criteria in a friend that is worthwhile in this life and in the afterlife. We may not become friends with every righteous person—maybe because

of age difference, language barrier, geographical location, or other reasons. However, we should try to find and befriend righteous people. People who are not righteous need not become our enemy; we can still continue to be on good terms with them. Such people may be acquaintances, whom we know from school or work. If the acquaintances are not righteous, it is advisable that we keep some distance from them while showing noble and kind behavior. When it comes to taking advice from such people about important life decisions, we should think twice. Most of their advice may be sincere, but we must weigh the advice in terms of our overall moral, ethical, and spiritual objectives in life.

The reason Islam requires us to make righteous friends is beautifully illustrated in Rasūlullāh's(S) saying. He said: *"A person is likely to follow the faith of his friend, so look whom you befriend."*



If your friend happens to be righteous, shares your happiness and sadness, remains loyal and trustworthy, and stands by you, such a friendship would be ideal. This is because the Qur'an says:

الْأَخْلَاءَ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا الْمُتَّقِينَ ﴿٢٧﴾

The friends on that day—some of them will become enemies to some other, excepting the righteous. (Az-Zukhruf: 43:67)

Examples of good friends: A true friend is someone who supports you in your hardship and encourages you to remain on the straight path. One of the finest friends that anyone ever had was Abū Bakr. When Rasūlullāh (S) had to escape from Makkah, Abū Bakr risked his life and accompanied the Rasul (S). If captured, both of them could have been killed. Abū Bakr could have easily avoided this risk by dropping this secret trip with Rasūlullāh (S). As a true friend, he did not abandon Muhammad (S) during his time of need.

A similar example was the exemplary friendship of ‘Umar and ‘Uthmān. They both supported Muhammad (S) during his hardship, because they knew Rasūlullāh (S) was on the Right Path.

Definition of a good friend: There are only a few qualities of a good friend. The Qur’ān identifies a good friend as one who obeys Allāh and His Rasul (S). A good friend is also truthful, righteous, and testifies to the Oneness of Allāh.⁴⁶⁹ If someone has these five qualities, he or she would be the best kind of friend.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٢٨﴾

And whoever obeys Allāh and the Rasul, then they are with those upon whom Allāh has

bestowed favors—from among the prophets, and the truthful, and the witnesses, and the righteous. And what goodly friends are they! (4:69)

Friendship with Allāh (swt): The best friendship a person can have is with Allāh. True, it is a symbolic friendship, not an interpersonal relationship. You cannot see Allāh but He can see you. It may surprise you, but such friendship between a person and the “Unseen” is entirely possible. Allāh is the Friend of the believers, because He helps us to remain in the Right Path.^{3:68} The Qur’ān says friendship with Allāh is the best kind of friendship one can hope to develop.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٩﴾

Now surely for the friends of Allāh, there is no fear on them, nor will they grieve. (Yūnus 10:62)

Or have they taken protecting-friends besides Him? But Allāh, He is the Protecting-Friend, and He quickens the dead, and He is Possessor of power over all things. (As-Shura 42:9)

Avoiding some friendships: Just as friendship with Allāh is entirely possible, so is friendship with



Shaitān. The worst type of friendship a person can have is with Shaitān.^{2:257, 7:27} We must consciously avoid his friendship. He is man’s worst enemy, yet thousands of people treat him as a friend. Shaitān befriends innocent people, tempts them to believe in false things, and gives them false hope. You may remember that Shaitān took advantage of the innocence and forgetfulness of Ādam (A). He led Ādam (A) to believe that if he ate from the forbidden tree, he would become immortal or an angel.^{7:20} But after Ādam (A) ate from the tree, he was expelled from the Garden and he became remorseful.^{7:23-24}

In our lives, Shaitān is constantly trying to become friendly with us in order to cheat us.^{4:120, 14:22, 17:64} Shaitān will try to ambush us. He will try to trap us at any moment when we are careless.^{7:16} He will attack us in a planned way from all sides.^{7:17} His attack will not appear rough or vicious. Instead, he will try to mislead us with sweet talk. He whispers temptations in order to mislead us from the Right Path.^{11:44}

After a person becomes friendly with Shaitān and listens to his temptations, Shaitān will then mislead the person, causing his or her moral and spiritual destruction. After the damage is done, Shaitān will abandon him or her.^{14:22, 37:30, 59:16} We must, therefore, avoid Shaitān’s temptations. The Qur’ān says:

And when the matter will have been decided, Shaitān will say: “Surely Allāh promised you the promise of truth; I promised to you, but I broke it. And I had no authority over you,

except that I called you and you responded to me; therefore do not blame me, but blame yourselves. I cannot be your rescuer, nor can you be my rescuer. I truly disclaim your making me partner before.” Surely the wrongdoers—for them is a painful chastisement. (Ibrāhīm 14:22)

Avoiding certain friendships: Other than the invisible Shaitān, there are evil people among us—we must avoid them as well. Just as Shaitān tempts us with sweet promises and rewarding hope, people can also talk sweetly to us and make us believe they are our true friends. But in the end, they will mislead us and cause our moral and spiritual downfall. These people may be your friend or an acquaintance. You should try to determine if they are truly a friend or if they are trying to cause your destruction. You should listen to Allāh and His guidance. Only then will He guide you to identify the people to avoid.

From this lesson, we learned how to identify true friends in life and how to deal with friends who seem to be “good” friends. We also learned that the best friend for any of us is Allāh, even though we do not see Him. If we take Allāh as our friend, we will have no fear or grief in life.^{10:62} Allāh is our best protecting-friend.^{42:9} We also learned that Shaitān is our worst enemy—he is constantly trying to tempt us to do the wrong things. There might be evil people among us who act and behave a lot like Shaitān. They, too, are trying to cause our downfall. We should try to identify them and avoid them as much as possible.

homework **weekend 7**

1. Why do we need friendship?

2. According to the Qur'an, what are the five requirements of a good friend?

1. _____

2. _____

3. _____

4. _____

5. _____

3. You have started playing baseball. A player on your team is an excellent pitcher. He spends time with you after the game. Before you consider him a friend, what is the primary quality that you should look for in him?

4. Based on Sūrah Yūnus, verse 62 (mentioned in the lesson), what are the benefits for those who are friends of Allāh?

5. What are the tactics of Shaitān in misleading people? Select all answers that are correct.

- A. He provides false hope.
B. He appears as a cruel, vicious monster.
C. He offers pleasant ideas and temptations.
D. Once a person is misled, Shaitān takes responsibility.

6. Why did Abū Bakr accompany the Prophet (S) to Madīnah?

- A. Abū Bakr had supplies to sell in Madīnah.
B. Abū Bakr had already built a house in Madīnah.
C. His friend Muhammad (S) was a righteous man and was in danger.
D. Madīnah was a better town than Makkah.

7. What is the difference between a friend and an acquaintance?

Friendship with Non-Muslims

Objective of the Lesson:

We live in a predominantly non-Muslim environment. Many of our friends are non-Muslim. Can we have friendships with non-Muslims? The Qur'an says we should not have friendships with non-Muslims, except under certain conditions. This lesson discusses the issue of non-Muslim friendships.



In the previous lesson, we discussed friends and friendship in general. However, we did not discuss what the Qur'an says about friendships with non-Muslims. We all have non-Muslim friends at school and at work. We interact with them daily and spend time with them. Many of them come to our houses to visit and we visit them in their houses. We live in a society where we interact with non-Muslims from every walk of life. We must, therefore, try to understand the Qur'anic instructions about interacting with non-Muslims.

The Qur'an and Sunnah of Rasūlullāh (S) did not discourage us from making ordinary friendships with people of other faiths. However, the Qur'an has a few verses that talk about why we, as Muslims, should be cautious before interacting with the People of the Book—particularly Jews and Christians. Many non-Muslim critics of Islam use some of the verses to say Islam is a violent religion, because these verses speak in a negative way about them. Unless we have a clear understanding of these verses, we will never be able to appreciate the true message of the Qur'an. Let us read some of the verses in the Quran that cautions us about friendships with certain types of non-Muslims. 5:51; 5:57; 5:82; 60:13

Christians and Jews: There are many verses where the Qur'an discourages us to befriend the Jews or the Christians.



يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا لَا تَتَّخِذُوْا الْيَٰهُوْدَ
وَالنَّصٰرَىْ اَوْلِيَّآءَ ۚ بَعْضُهُمْ اَوْلِيَّآءُ بَعْضٍ
وَمَنْ يَتَوَلَّهُمْ فَاِنَّهٗ مِنْهُمْ ۗ اِنَّ اللّٰهَ
لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ

O you who believe! do not take the Jews and Christians as allies. Some of them are allies of some other. And whoever from among you makes alliance with them, he is then one of them. Surely Allāh does not guide the unjust people. (5:51)

We should remember that these verses were revealed at a time when the Muslims were in a state of war with the Jews or the Christians. None of these verses are speaking about conditions when things were normal. Muslims are told they cannot be friends with Christians and Jews during times of war. Otherwise there is no problem befriending them. When the Qur'an was revealed, the Muslims were not involved in any war with the Persian worshippers or the Hindus. Therefore, the Qur'an did not mention whether they could be friends with Muslims. The fact remains that if they fight a war against the Muslims, they cannot be friends of Muslims.

In the Qur'an, verse 5:82 says the people closest to Muslims are the Christians. This clearly indicates the Qur'an respects them and treats them as good people. Therefore, if the conditions above do not exist, befriending them is not an issue.

Meaning of awliyā: The primary meaning of the word *awliyā'* (singular, *walī*) is to place one's confidence in, to trust, or to do someone a favor. Allāh is our *walī* because He is our protector. We trust Him, we rely upon Him, and we seek His help. A

person can be a wali of another person. However, if that person is hostile to us, wants to harm us, or fights against us, we cannot consider him a protector. We cannot trust him or rely upon him. Once again, if we go back to the verses where the Qur'an discusses not being friends with Christians or Jews, it means they cannot be a protector during times of war or similar situations.

Some Jews and Christians will go to Heaven: The Qur'an recognizes that some Jews and Christians are good human beings and promises them paradise. This shows that certain Jews and Christians are actually better in the sight of Allāh than some Muslims. In light of this, it is not possible that Allāh would tell us not to have personal friendships with Jews and Christians when He loves some of them so generously. The Qur'an says:

They are not alike. Among the People of the Scripture, there is a community standing upright, they recite the Messages of Allāh by night-time, and they prostrate themselves. (3:113)

They believe in Allāh and the Future Day, and they bid doing good and forbid from doing wrong, and they vie with one another in good deeds; and these are among the righteous. (3:114)



It is clear that Allāh is not asking us to end our friendships with people of other faiths. Only when people of other faiths mock our religion, openly express hatred towards us, wage war against us, or want to cause harm to us, should we avoid their friendships. In such cases, we should not consider them awliyā or protecting friends. They cannot protect us.

Ordinary friendship is allowed: Earlier in the previous chapter, we mentioned that friends who are not righteous need not become our enemies. We can still continue to be on good terms with non-righteous people. Friends of other faiths may share some of our interests. These friends may play soccer or baseball with us, which a believing friend may not play. The Qur'an has not prohibited us from making and maintaining good friendships with people who are not hostile towards us.

The greatest testimony in the Qur'an that illustrates that Muslims are allowed to maintain friendships with people of other faiths is given in verse 60:8.

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن
تَرْوَهُمْ وَيُقَسِّطُوا إِلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ۝٨

Allāh does not prohibit you from respecting those who have not fought you for the Religion, and who have not turned you out of your homes, that you show them kindness and act equitably towards them. Certainly Allāh loves the equitable ones. (60:8)

It is clear that the Qur'an prohibits us from forming friendships with people who are openly hostile towards us. The fact is no sensible person, whether a Jew, Hindu, Christian, or Buddhist, would form a friendship with someone who is determined to harm him or her. Even if the Qur'an did not clarify this point, people from other faiths would behave similarly with enemies. On the other hand, we have found that the Qur'an clearly advises us to maintain good relations with people who are not at war with us and people who are not hostile towards us.

No violence: In this lesson, we learned that under some circumstances, we should not be friends with Jews or Christians. However, we should remember that not being friends does not give us permission to fight them. We should not get involved in hatred or violence.

If Muslims are oppressed in one region, the people in that region will fight against the oppression. But Muslims around the entire world should not begin fighting in their own neighborhoods, cities, and countries. Islam is a peace-loving religion. We should try to maintain peace during every stage in our lives.

homework **weekend 8**

1. Which of the following choices is correct regarding friendships with people of other faiths?

- A. We can have friendships with others if they are not hostile towards us.
- B. We can have friendships with others if there is no war between us.
- C. We cannot have friendships if they are mocking our religion.
- D. All of the above.

2. What is the meaning of the Arabic term *awliya*?

3. Which of the following choices is correct about the Qur'an telling us not to take Jews and Christians as awliya?

- A. The Qur'an is asking us not to trust them under any circumstance.
- B. The Qur'an is asking us not to take them as good friends.
- C. The Qur'an is asking us not to take them as protectors.
- D. The Qur'an is asking us to hate them.

4. When does the Qur'an ask us not to take Jews and Christians as awliya?

- A. When there is war between Muslims and Jews or Christians.
- B. When there is serious social hostility between Muslims and Jews or Christians.
- C. When Jews or Christians want to harm Muslims.
- D. All of the above.

5. Under which one of the following circumstances can we make or maintain friendships with Jews or Christians?

- A. Our Jewish friend starts drinking and experimenting with drugs.
- B. Our Jewish friend supports free speech even if it relates to negative cartoons of Rasūlullāh(S).
- C. Our Christian friend repeatedly points out the bloody history of Islam.
- D. Our Christian or Jewish friend never talks negatively about Islam.

6. The Qur'an says that as long as Jews and Christians do not show certain types of behavior, we can befriend them. What are the two behaviors mentioned in verse 60:8?

- A. Fighting and friendship.
- B. Jealousy and enmity.
- C. Hostility and kindness.
- D. Turning you out of your home and fighting against you.

7. Under which circumstances does the Qur'an advise us not to take Jews and Christians as awliyā?

- A. When we are at active war with them.
- B. When they visit our mosque.
- C. When they compete with us.
- D. When they preach their religion.

8. The Qur'an does not say whether we can be friends with Hindus and Buddhists. Based on the lesson, what can you conclude about being friends with Hindus and Buddhists? Explain your answer.

Dating: *How Islam Looks at the Issue*

Objective of the Lesson:

Dating is an acceptable social behavior in the West, but Dating is prohibited in Islam. This lesson discusses dating issues for Muslim youths and provides direction on how to avoid temptation and how to follow the proper guidance.



Muslim students living in the West face many challenges in middle school and high school. These challenges begin much earlier—in elementary school—and increase dramatically in high school. In this lesson, we discuss the responsibilities of Muslim students and how to follow Islamic manners and values without sacrificing Western identities.

One of the dominant aspects of western life is the interaction of men and women. In Western culture, men and women mix freely with each other, in one-on-one intimate relationships, for romantic reasons. Society does not see it as a bad moral example, but encourages dating. Words like boyfriend, girlfriend, dating and so forth are not taboo words in Western society.

In English usage dating means to go out with someone, usually for romantic reasons. Romance is an emotional, loving attraction between two people who are not biologically related. A brother's love towards his sister is not romance, nor is a mother's love for her children. But a man and a woman who are not biologically related to each other can have a romantic relationship.

As Muslims, we must understand what our religion says about the interaction of men and women. We might say the answer is simple and we know it: Islam prohibits dating. This is true. However, there is much more to this issue. Let us try to understand what Islam says about dating.

Why we like each other: The reason men and women like each other is given in the Qur'an. Sūrah 30, verse 21, says that attraction between a man and a woman is a sign from Allāh. He wants us to ponder this



matter. He has placed two emotions between men and women: love and mercy. Due to this love and mercy, men and women get married, have children, and continue the human race. Similar principles are also at work in nature in general.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾

And of His Signs is that He creates for you mates out of yourselves, so that you may find tranquillity in them; and He has put love and mercy between you. Surely in this there are indeed signs for a people who reflect. (30:21)

Preserve species: One of the laws of nature is the "procreation of race." Procreation means to breed and reproduce. Whether it is plants, animals, micro-organisms, or any other living being, every species reproduces. The urge to reproduce is common in all living organisms. In order for species to reproduce, Allāh has devised a mechanism whereby the opposite sex of each species attract one another.

Imagine if there was no attraction or attachment within each species. There would be no urge among them to reproduce. If there was no reproduction, the entire living world would perish. The planet would

become deserted and the population of each species would decline. The ecosystem would collapse and the food chain would break down. There would be major chaos in nature. In order to prevent such a disaster from happening, Allāh devised the process of reproduction to preserve species.

Human beings are different: Nature is preparing you "naturally" so that you, too, can carry out what Allāh wants—to procreate the human race.

However, human beings are different. We are the best of creation. We have moral, ethical, and spiritual impulses that animals do not have. Animals eat, sleep, and reproduce without realizing the moral, ethical, and spiritual implications of their conduct. Since animals do not have these obligations, they will not be judged on the Day of Judgment. On the other hand, human beings are required to follow moral, ethical, and spiritual obligations because our conduct will be judged. We cannot behave like animals. We have certain principles to follow and certain codes of conduct to uphold.

Simple touching, hugging, kissing: When we are growing up—as teens, youths, and young adults—we find that attraction towards the opposite sex occupies a great deal of our time, emotions, and thoughts. The attraction can blind our good senses and tempt us to follow the needs of our bodies. You may begin to reason that simple touching, hugging, or kissing is not harmful. You see many kids in school or in college are doing these things and begin to believe it is acceptable behavior.

No matter how much we argue in favor of simple touching, hugging, or kissing, the argument cannot defeat the Qur'anic instruction about appropriate behavior:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾

Say to the believing men that they lower their eyes, and restrain their appetites. This is purer for them. Surely Allāh is Aware of what they do. (24:30)

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

And say to the believing women that they should cast down their eyes, and guard their appetites, and do not display their ornaments.... (24:31)

How can anyone justify holding someone's hand romantically, hugging them, or kissing them when the Qur'an asks us to lower our gazes in the presence of the opposite sex? The Qur'an also asks us to avoid secretly meeting unless we have something righteous to discuss.²³⁵

The Qur'an or hadith of Rasūlullāh (S) does not give us permission to touch a person sexually if that person is not already our spouse.

Strong condemnation: The Qur'an uses very strong words to condemn pre-marital or extra-marital sex. The Qur'an uses such words as "sinner" "transgressor", "rejecter of faith", "all your works will be in vain", and "you will be with losers in the Hereafter" to describe those who engage in pre-marital or extra-marital sex.²³⁵⁻⁷

فَمَنْ آتَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَاثُونَ ﴿٣٢﴾

But whoever seeks beyond that, they themselves are then the transgressors. (23:7)

When you read the Qur'an about this issue, you will realize that Allāh is not talking about a simple reproach or mild punishment. He is saying that all our good works will be vain if we engage in pre-marital or extra-marital romance—whether

it is touching, hugging, kissing or more. Life-long righteous works, salāt, fasting, and charity will be cancelled by one act of sexual misconduct. This is a serious warning, and we must pay attention to it.

Dating without touching, kissing, hugging: We may think that it is possible to date without touching, kissing, or hugging. We think we will remember Allāh before doing anything and be honest with ourselves. However, this is not possible.

We may not touch or hug in reality, but sometimes we may imagine it mentally. By doing these mental exercises we weaken and ruin our souls. We weaken our outward resistance. We may find that dating without touching was possible for a day, week, or month, but sometime down the road we will break the barrier.

Developing good moral values: When the whole world is having fun, why should we develop good moral values and resist temptation? The answer is simple. Allāh has given us the light of Islam and the promise of a rewarding Afterlife. Our friends are without guidance, without the light of Islam, and on the dangerous, slippery slope of moral and spiritual destruction.^{9,109} A painful punishment awaits them in the Hereafter. In the Hereafter, the time spent on



earth will look like a tiny dot compared to eternal life. Therefore, their days of romantic relationships at the beach, nightclub, mall, home, school, or any place will appear like a fraction of a moment in the Hereafter.^{23,112-114} We must ask ourselves: Am I willing to trade eternal, blissful life in the Hereafter



for the temporary enjoyments of earthly life? Hopefully not. But how do we resist the temptation of passion?

The best way to resist temptation is to remember our faith, patience, and commitment. We have to believe and accept Allāh as our friend rather than being friends with Shaitān. Shaitān gives us false promises. He makes earthly objectives desirable and makes spiritual objectives burdensome and difficult. We should realize that the feeling of passion is really a test. We must pass the test by doing our best. This can be done by avoiding dating and controlling our passions. This is simple to say but difficult to do in real life. But all difficulties in life can be overcome through patience, hard work, and trust in Allāh.

If we follow this guidance, Allāh will make things easy for us. Initial passion will be difficult to control, but once we trust Allāh and work hard to overcome these urges, we will find things became easier. Just as new diseases require new medicine, higher hormones and strong passions require us to submit to Allāh with a stronger will and greater devotion. After all, Allāh created us. He can make things easy for us. Allāh says that with hardship comes ease.^{34a}

Best way to avoid dating: The best way to avoid the temptation of dating is to submit wholeheartedly to Allāh and believe in His teachings without any hesitation or doubt. This must be done from the very beginning. Once we are committed to this belief, we not only avoid dating, but we also avoid all sins. There should not be any room in our minds to consider the dating issue. There cannot be any gray area in our minds about permissible dating. There is no such thing as permissible dating.

Dating your future life partner: People often wonder: if someone intends to marry someone within a few months or a year, can they date? The answer lies in the Qur'ān. The Qur'ān does not allow romantic interaction between a man and a woman before their marriage.

The discussion above only reflects the basic moral teachings. We have to learn ways to avoid the temptation of dating. We should submit to Allāh wholeheartedly and sincerely follow His guidance. We should not make excuses or establish faulty reasoning to justify dating.

homework **weekend 9**

1. Read verse 2:221. In this verse, the Qur'ān mentions who a Muslim cannot marry. Who is better for a Muslim to marry?

Cannot marry: _____

Better to marry: _____

2. The Qur'ān strictly forbids extra-marital affairs. In verse 17:32, two specific things are mentioned about sex outside of marriage. What two things are mentioned?

1. _____

2. _____

3. In verse 23:1, the Qur'ān says that success will come to those who follow certain criteria. The next few verses tell us some of the things needed to achieve success. One such criterion applies to dating. Read verse 5 and write the criterion below.

4. How can you apply the message of 23:5 (in Q. 3 above) to your own life? Explain.

5. Read verse 24:30 and answer the following questions:

A. What are the two things recommended for men to follow? _____

B. How does the message of the verse apply to dating? _____

C. Read verse 24:31. What two things applicable to women are also applicable to men? Compare this verse to verse 24:30 to find the answer.

D. After reading 24:31, explain why a woman cannot date a man before marriage.

Duties Towards Parents

Objective of the Lesson:

Duties towards parents are clearly mentioned in the Qur'an. What are the reasons for these duties? This lesson discusses the issue and shows why duties towards parents are second most important duty after our prime duty to worship Allāh.



As human beings, we have different duties. Some duties are to ourselves—for example, taking a shower, clipping nails, wearing clean clothes and so forth. Some duties are to others. We live in a social environment and we are social beings. We have duties to our families, our relatives, and our neighbors. We also have duties to our environment, our country, and our world. Above all, we have duties to Allāh—this is part of our spiritual duty.

Our duties to Allāh are the most important ones—whether they are for human beings or for jinn.^{31:36} Worshipping Allāh is the number one duty for all human beings, particularly Muslims.

Doing good deeds for our parents is an important duty. It is so important that this duty is placed next to worshipping Allāh. If Allāh had allowed us to worship multiple things, He would have allowed us to worship our parents! Why does the Qur'an emphasize respecting our parents so much? Let us try to understand.

Love changes as we grow: Our duties to our parents is beautifully narrated in the Qur'an in many places. More verses discuss duties to our parents than a parent's duties to their children. The reason is clear. It is natural for all parents to love their children. No matter how old or how young the children are, parents love their children unconditionally. It never decreases. However, sometimes children's love for their parents decreases when they grow up. When a child becomes an adult, his or her priorities in



life change. After living on their own, children's dependence on parents decreases. They no longer want parental help to bathe them, clothe them, or feed them. A time comes when they no longer want parental help in any stage of their lives. Their love for their parents remains the same, but they seem to move away from them. They find new friends in life, spend more time with them, go to college, find jobs, get married, and have children. They discover new loves in life—love for their husbands, wives, and children.

Earlier, when these adults were little, they loved their parents dearly and cried when they missed them. They ran to them for comfort and love. To children, parents are everything. But this changes when those same children grow up and become adults. It is very natural that their priorities in life will change. The Qur'an wants us to remember that some priorities should never change. This priority is our duty towards our parents.

Status of parents in Islam: The status of any person is based on his or her position and how others treat the person. The status of a teacher comes from his or her appointment as a teacher and respect shown by the students. Similarly, the status of a governor comes from his or her appointment as the governor and trust shown by the people. The same analogy applies to the status of parents in Islam.

In Islam, parents are given a very high status and children are asked to show them respect. They can show respect by doing good deeds for their parents. The Qur'an beautifully explains this point. In 4:36, 6:151, and 17:23, Allāh first says what not to do, and then He tells us what we should do.

Not to do: Not to associate with Allāh.

To do: Do good to our parents.

And worship Allāh and do not associate with Him anything, and goodness towards the parents, and to the near relatives, and the orphans, and the poor, and the neighbor who is related, and the neighbor who is alien, and the companion by the side, and the traveler, and

what your right hands possess. Surely Allāh does not love him who is proud, boastful. (4:36)

Say: "Come, I shall recite what your Lord has forbidden to you, that you do not associate with Him anything. And doing good to parents, and that you do not kill your children for poverty..." (6:151)

Significance of ihsān: The Qur'an does not explain the meaning of the phrase "doing good to the parents." The entire concept of "good" is summed up in the word *ihsān*. The word *ihsān* denotes doing what is right, good, and beautiful. In other words, we should show them kindness, compassion, gratitude, obedience, and respect. We should pray for them and support them financially if they are in need. The list of doing good deeds is endless. We should simply remember not to do anything that would be "bad" for our parents.

Being patient with parents: It is easy to lose patience when things do not go our way. Our parents may do many things that cause us to lose patience. Even then, we should not become angry or impatient with them. When our parents become old, we, their children, have grown up. Now we have our own minds and our own ways of thinking. As adults, we find more reasons to become upset with our parents over the small things they do. But the Qur'an tells us not to lose patience with them and not to speak the smallest word of disrespect or displeasure towards them.

And your Lord has commanded that you do not worship anyone except Him alone; and doing good to the parents. If one of them or both of them reach old age in your presence, even then do not say to them "Oof," and do not scold them, and speak to them a generous speech. (17:23)

And lower to them the wings of humility out of tenderness; and say: "My Rabbi! have mercy on them as they brought me up when I was small." (17:24)

Praying for parents: While we are forbidden from speaking harshly to our parents, we are also told

to pray for them. In verse 17:24, a beautiful *du'a* is quoted. We should make it a point to memorize this *du'a* and pray to Allāh every day. Even after our parents die, we should continue to pray for them.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

Hadith on the status of parents: There are several *ahādith* where Rasūlullāh (S) had stressed the importance and status of our parents. Here is one of the most famous *ahādith*:



A man once asked Rasūlullāh (S): "who is the most entitled to be treated with the best companionship by me?"

Rasūlullāh (S) replied, "Your mother." The man asked, "Who is next?" Rasūlullāh (S)

said, "Your mother." The man again asked, "Who is next?" Rasūlullāh (S) said, "Your mother." The man asked for the fourth time, "Who is next?" Rasūlullāh (S) said, "Your father." (reported by Bukhārī and Muslim).

In another *hadith*, it is reported that one day the mother of Asma bint Abū Bakr came from Makkah to Madinah to meet her. Her mother was not a Muslim. Asma asked Rasūlullāh (S) how she was supposed to treat her. Rasūlullāh (S) told her to be kind, to be considerate, and to behave towards her as a daughter should behave towards her mother.

Why we should love our parents: Allāh reminds us of the pain and suffering our mothers had to endure while giving birth. This is the single-most important reason we have to give her thanks. In the verse below, notice that Allāh says: "Give thanks to Me and to your parents."

And We have enjoined on people concerning his parents—his mother carries him with suffering upon suffering, and his weaning is in two years—saying: "Give thanks to Me and to your parents. Towards Me is the return. (31:14)

And We have enjoined on man the doing of good to his parents. His mother bears him with pain, and with pain does she give birth to him. And his bearing and his weaning takes thirty months. When he attains his maturity and reaches forty years, he says: "My Lord! Grant me that I may give thanks for your favors with which you have favored upon me and upon my parents, and that I may do good which may please You, and do good to me with regard to my offspring. Surely I turn to You, and I am indeed among the Muslims." (46:15)

In the verse above a beautiful *du'a* is quoted. We should make it a point to memorize this *du'a* and pray to Allāh every day. This *du'a* not only seeks good for us and for our parents, but also for our future children. Here is the verse in Arabic:

رَبِّ ارْزُقْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي ذُرِّيَّتِي إِنِّي تُثِيبُ إِلَيْكَ وَلَئِي مِنَ الْمُسْلِمِينَ

Rights of parents: After analyzing the entire lesson, we can summarize the rights of parents. Our parents deserve these rights from their children.

1. The right to kind words
2. The right to kind behavior
3. The right to be looked after and helped
4. The rights to be treated well
5. The right to be respected

We should always remember these rights and continue carrying out our duties towards our parents. Allāh will love us and reward us if we follow His commands.

homework **weekend 10**

1. Memorize the du'a about our parents taught in the lesson (verse 17:24.) Be ready to recite it in front of the teacher next week.

2. Based on the lesson, parents have certain rights regarding their children. Write down these rights and indicate whether you are willing to respect them.

Are you willing to
respect these rights?
Yes / No

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

3. Read verse 14 from sūrah Luqmān. What is the one thing we should give to both Allāh and our parents?

4. In a hadith, it is mentioned that we should provide our mothers the best companionship. How many times do we have to provide the best companionship to our mothers before we provide it to our fathers?

5. In verse 17:23, Allāh tells us not to say two things to our parents, particularly when they become old. What are the two things we should not say?

1. _____

2. _____

6. In the beautiful du'a mentioned in verse 46:15, you should ask for good for three different people. Who are they?

A. _____ B. _____

C. _____

classwork **weekend 11**

Islam For Middle-School Students

Objective of the Lesson:

The middle-school stage represents the formative years of most students. During middle school, students begin to develop distinct identities and face increasing challenges in life. During this period, Muslim students also learn how to deal with their Islamic identity and try to fulfill their religious obligations. This lesson provides some of the necessary guidance during this particular time.



In this class, many of you are immigrant Muslims. Either your parents migrated to this country or you were born here. Whatever your legal status of residence may be, you are a young teenager attending middle school.

The largest part of your identity is being a Muslim. Even though you are Muslim, you experience the same things that all middle-school students experience. In addition, you are increasingly experiencing different cultures, lifestyles, and values in school and outside of school. How do you balance these experiences with your Islamic identity? Let us discuss some of these issues.

The middle schoolers: The age group of middle-school students is between 11 and 14. In middle school, you begin to experience physical, emotional and intellectual changes. The way you learn, feel, talk, and play are different than when you were younger. You have high levels of energy. You love to take risks, and you are curious and adventurous. You want to be independent from your family and, at the same time, you want to be pampered and protected by your parents. One very important thing you care a lot about is the acceptance of your friends. You worry a lot about this issue. You may demand special treatment from everybody, but you



may also dislike responsibilities. You are developing an awareness of social issues, political problems, and religious duties. You are also developing some fashion-consciousness. You like a particular type of outfit and dislike others. These are not criticisms by grown-ups, but the realization that you are different.

Muslim middle schoolers: As a Muslim middle-schooler, you have an additional burden. On one hand, your identity is Muslim and you are required to observe Islamic values. On the other hand, you have Western identity and need to fit in with other Western students. You have certain customs and values at home. There are certain Islamic values that you cannot violate. Therefore, the big question is how to balance these two identities.



Salat at school: By now you know the five daily salat is a requirement for all Muslims. It is possible that you may not be particular with salat. Sometimes when you are with friends or playing outside, you forget to perform salat. Many grown-ups also forget salat sometimes, and many others are very casual about performing salat. We all have our shortcomings. Let us see if you can make a difference in your school.

All schools understand and accommodate the needs of children from different cultures. If you want to do *dhuhr* salat at school, most schools will accommodate you. You have to take the first step. You can meet with your principal and talk nicely to him or her about your religious duties. Tell him or her about the daily prayers. Explain that you need a little space somewhere in the building where you can do the *dhuhr* prayer. Tell him or her it is a silent

prayer and only requires a clean space. Sometimes if your parents write a letter to the principal explaining this, it might help.

If time is limited, you can do only the 4 fard or obligatory prayers. It takes about 4 minutes or less to finish the prayers. You can do the 'Asr prayer at home, but *dhuhr* prayer is critical.

Praying at school is not going to make you an extremist or orthodox. In fact, prayer will make you a better person and a better citizen. You are still the same Western student who enjoys doing everything previously mentioned. Therefore, take the initiative to talk to your principal.

Is a head-scarf possible at school?: Why not? No U.S. or Western school has any prohibitions for girls wearing head-scarves. In fact, the U.S. Constitution gives everyone freedom of religion. Girls can wear head scarves right now. If you are hesitant, then ask some of the high-school Muslim girls who are wearing head-scarves. Their real-life experiences will give you strength and comfort to start wearing a head-scarf.

Initially, your friends will ask you why you are wearing a head-scarf. You do not have to be defensive or apologetic. You do not have to be angry or criticize them for asking the question. All you have to say is your religion requires all girls about your age to wear a head-scarf. You love your religion and you choose to follow its command. If they ask why other Muslim girls do not wear a head-scarf, or why other Muslim women do not wear a head-scarf, do not attack their lifestyle or be defensive. You can politely say, "I can only speak for myself."

Is fasting possible at school?: Many Muslim youths begin fasting regularly during Ramadan. The challenge happens during the lunch break. Before Ramadan starts, you can approach your principal and tell him or her about the upcoming month of fasting. Many schools are aware of Ramadan. During lunchtime, many schools send all Muslim youths who are fasting to the library. Do you know



why? A long time ago, some parents and students talked to the principal about Ramadan. They agreed on a good plan to keep children who are fasting away from the cafeteria during lunchtime. This is about letting the school authorities know about your religious obligations. Remember, these religious obligations do not make you an extremist or orthodox—they make you a better person.

Salat and fasting are only two criteria for honoring your Muslim identity. You can do much more as a

Muslim student in the West. You can demonstrate kind-heartedness, politeness, truthfulness, uprightness, and equality, to name a few—all of which will also help you honor your Muslim identity. In summary, Islam encourages good moral behavior and you can show good behavior in everything you do in school and outside of school.

The discussion above is intended to remind you that you are a Muslim youth growing up in a Western environment. Nonetheless, you are required to do what your religion tells you to do. One good thing about the American and Western school systems is that they allow you to have your religious rights. The earlier you recognize and exercise these rights, the better. In doing so, you are not a rebellious Muslim youth, but a passionate and committed person. Your efforts will help you become an even better citizen and Muslim. The choice is yours. Keep in your mind that Allah will always help you in your efforts.

1. Write 10 things you can do in your school to preserve your Muslim identity and fulfill your obligations to Allāh. Then rank each of your responses with a score between 1 and 10 to indicate how important it is to you to fulfill these 10 duties. Rank 1 for the lowest importance, and 10 for the highest importance.

Rank

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

2. What is the biggest challenge FOR YOU as a Muslim student in middle school?

3. You have started doing *ṣalāt* at school. Your close friends are rolling their eyes about it and making comments. How would you explain the matter to them?

4. You want to exercise your religious rights in your middle school. Until now, there has been no attempt to accommodate the needs of Muslims. What can you do to make some progress? Select the best choice.

- A. Give the librarian some books on Islam.
- B. Discuss the matter with your friends.
- C. Discuss the matter with your school principal.
- D. Do nothing—someone else will do it later.
- E. Start displaying Islamic posters in the hallway.

The Battle of Badr

Objective of the Lesson:

The Battle of Badr was the first large-scale battle fought by the Muslims. The battle did not start all of a sudden—several events sparked its beginning. The purpose of the lesson is to analyze the reasons for the battle, how battle preparations were made, how divine help reached the Muslims, and who were the major beneficiaries of the battle.



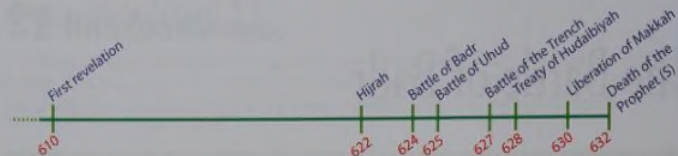
In the 5th grade, we studied a brief history of the Battle of Badr. In this lesson, we will primarily discuss the reasons for the battle. As you may recall, the Muslims won this battle decisively. If the Muslims had lost the battle, the history of Islam could have been quite different.

Reasons for the battle: This large-scale battle did not happen suddenly. Several situations led to the Battle of Badr.



1. The battle was fought about two years after Rasūlullāh (S) migrated from Makkah. The polytheists seized the wealth and properties of the Muslims who had migrated to Madinah. In verse 22:39, Allāh gave permission for the oppressed to fight against the oppressors. With the permission of Allāh, the Muslims decided to recover their lost wealth by conducting small raids on Makkani traders. Traders from various parts of Arabia used to travel through Madinah to their business destination in Syria. Although the raids on the Makkani traders were small-scale incidents, these attacks worried the Makkani polytheists. They thought that if the Muslims became strong in Madinah, the polytheist traders might not have a safe passage to Syria.

2. Two years earlier, the polytheists wanted to kill Nabī Muhammad (S), but they failed. They realized that Nabī Muhammad (S) was rapidly gaining power and importance in Madinah instead of becoming a



rejected leader of a small group of Muslims. The polytheists realized that Nabi Muhammad (S) would become a problem for them even if he was away from Makkah. They wanted to stop the progress of the Muslims.

3. The cultural system of Arabia depended upon close ties with a tribe or clan. With Nabi Muhammad's (S) teachings, these tribal values began to disintegrate. Instead of belonging to a clan, the Muslims started to show allegiance to a new philosophy—a new way of life. Members of different clans began establishing friendships under the umbrella of Islam. Such rebellion against the tribal allegiance was not accepted by the polytheists. They did not want more of their members to join the Muslims.

4. To the polytheists, Nabi Muhammad (S), his followers, and anyone supporting the Muslims were enemies. The people of Madinah gave shelter to the Muslims. The polytheist Makkans were not happy about this help for Muslims. If they could punish the Madinites, then no one would shelter the Muslims.

5. **Abdullah ibn Ubayy** was a leader in Madinah. Although he became a Muslim, his faith was not strong. He wanted to be the king of Madinah. He realized that his dream would not materialize if the Muslims continued to gain power. He started to side with the polytheists against the Muslims. His support encouraged the polytheists to attack the Muslims.

6. The tension between the Muslims and the Makkani polytheists reached a new height after a polytheist trader named **Amr bin Hadrami** was killed by a few Muslims. A small group of Muslims

were on a surveillance mission in **Nakhla**. They had an encounter with the trader group, and Hadrami was killed and two other polytheists were taken as prisoners.

7. The final incident that triggered the battle was an attempt by the Muslims to ambush **Abū Sufyān's** caravan. He was returning from Syria to Makkah. The caravan was loaded with merchandise. Almost all of the wealthy merchants in Makkah were heavily invested in the trade. The Muslims decided to capture the caravan to recover some of their lost wealth in Makkah. In addition, the Muslims feared that if they did not stop the caravan, the profit from such trades would be used against the Muslims in the future.

Abū Sufyān's caravan: During Ramadan in 2 A.H./624 C.E., a caravan of about 40 traders, led by a wealthy merchant named **Abū Sufyān**, was returning from Syria. **Abū Sufyān** had been an enemy of the Muslims for a long time. When **Abū Sufyān** was in the vicinity of Madinah, he was tipped off about a possible Muslim raid on the caravan. In order to protect his caravan from the possible ambush, **Abū Sufyān** sent for an escort from Makkah. He, himself, led his caravan several miles away from the usual trade route by the sea coast near **Yanbu** (see map). After he ensured the safety of the caravan, **Abū Sufyān** could have easily moved to Makkah by following the route by the sea coast. Instead, he waited for the Makkans to arrive with an army. Obviously, **Abū Sufyān** was preparing for a full-blown battle.

Makkan preparation: When **Abū Sufyān's** messenger informed the Makkans about the ambush, the



polytheists quickly gathered about 1,000 armed men and marched towards Madinah. **Abū Jahl** was their leader, and was supported by other warriors. Most of them wanted to protect their financial interests in the caravan. However, they also wanted to punish the Muslims.

Muslim preparation: Badr is a small valley about 80 miles southwest of Madinah. Due to the presence of a large number of **water wells** in the area, it was a popular resting place for traders. Muslims around Badr were ready to ambush **Abū Sufyān's** caravan. As the caravan moved away, the ambush plan appeared impossible.⁸⁷

And behold! Allāh promised you that one of the two parties would surely be yours, while you wished that the one which was not possessing arms should be yours; and Allāh wished that the Truth be proved true by His Words, and to cut off the roots of the Unbelievers. (8:7)

When **Rasulullah (S)** learned about the Makkani army, he convened a shura council asking for the companions' advice. The council advised him to prepare for a full-scale battle because they calculated a vast army was not coming merely to rescue the caravan. They were going to wage war against the Muslims.

Rasūlullāh (S) had difficulty forming an army. After a careful search, the Muslims could only mobilize 313 men as their temporary army, including

many youths and elderly men. Only **Hamza**, **'Umar**, **'Ali**, **Ubaydah**, and a few others were skilled warriors.

Divine intervention: The Battle of Badr teaches us several key points. **Rasulullah (S)** prayed to Allāh to help the Muslims during the battle.⁸⁹ Allāh responded to the prayer.⁸⁹

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ
أَنِّي مُبَدِّدُكُمْ بِالْفِئَةِ مِنَ الْمُشْرِكِينَ

مُرْدِفِينَ ﴿٨٩﴾

Remember! you implored assistance of your Rabb, so He responded to you: "I am certainly going to help you with a thousand of the malaks following one another." (8:9)

If Allāh sides with a person or a group of people, no one can cause them any harm. Even when the odds appear to be against the righteous, Allāh's help will ensure victory. Even though we are studying a historical event, the abiding moral lesson we learn from this event is important in our daily lives.

The odds were heavily against the Muslims. The polytheists had a stronger, well-equipped army. However, the apparent advantages of the polytheist army did not really help. First, heavy rain troubled the polytheists. On the Muslim side of the camp, it

Interesting facts:

Badr is about 325 ft above sea level, Madinah is 1,970 ft, and Makkah (near Ka'bah) is 1,000 ft. Yanbu is a sea port.

The average high temperatures for the month of March are:

- Madinah: 84°F (34°F – 102°F)
- Makkah: 93°F (55°F – 105°F)
- Yanbu: 77°F (62°F – 95°F)

rained lightly—just enough to give relief from the heat and thirst. Muslims viewed this light rain as a token of divine help.^{8:11}

Second, the Muslims and the polytheists miscalculated each other's strength. The Muslims thought the enemy was twice as large, but they were really three times as large. This miscalculation made their job easier. The polytheists thought the Muslims were few in number. This miscalculation made them overconfident, but they were shocked when the battle actually began.^{8:43-44}

The battle took place on March 17, 624 C.E., which is equivalent to 17 Ramadan, 2 A.H. On the day of the battle, Rasūlullāh (S) cast a handful of dust and pebbles in the direction of the enemy. This caused temporary blindness and irritation in their eyes. In verse 8:17, the Qur'an says that Allāh Himself smote the enemy, probably to emphasize the importance of this battle in shaping the history of Islam. Allāh says that He helped the Muslims with a thousand angels.^{8:9} The rush of the Muslim army is described in the Qur'an as though **thousands of angels** descended from Heaven to destroy the polytheists. Within the first few hours of the battle, the Makkans were completely defeated. They ran for their lives. By the afternoon, the Battle of Badr was over and the Muslims were victorious.

The casualties: Among the Muslims, 14 men were martyred, including **Ubaydah ibn al-Harith**. Among the polytheists, about 70 were killed and about 70 were taken as prisoners of war. No Muslims were taken prisoner. Prominent polytheists killed in the battle were Abū Jahl, Urbah ibn Rabi'ah, Umayyah Ibn Khalaf, Walid ibn Urbah, and Walid Ibn Mughira.

Beneficiaries of the battle: Two men emerged as major beneficiaries of the battle. The first beneficiary was Nabi Muhammad (S). After the battle, he was transformed from a Makkan exile, or a muhajir, to a major Muslim leader worthy of consideration. After Rasūlullāh (S) migrated to Madinah and before the battle began, he was often ridiculed and scorned by the enemies in Madinah. But after the battle, those enemies respected him as a great leader. Abdullah Ibn Ubayy, who desired to become the king of Madinah, lost his support base. Soon after the battle, Rasūlullāh (S) had the necessary power and support to expel the Jewish tribe **Banu Qaynuka** from Madinah. This tribe had been opposing Rasūlullāh (S) and threatening his political position in Madinah. We will study their history in detail in another chapter.

The second major beneficiary of the battle was Abū Sufyān. The death of Abū Jahl and several other prominent leaders of the Quraish provided Abū Sufyān the opportunity to become the undisputed leader of the Quraish. He fought a few other battles against the Muslims. However, when Rasūlullāh (S) liberated Makkah through a bloodless invasion, Abū Sufyān accepted Islam and became a prominent companion. His son, Mu'awiyah, would later defeat the Prophet's son-in-law 'Ali, the fourth Khalifa, and establish the Umayyad Caliphate.

homework **weekend 12**

1. Read an English translation of verse 22:39. Copy the translation in the space below.

2. Based on your reading of verse 22:39, why did Allāh permit the believers to fight?

3. What two incidents happened in Nakhla? Circle all correct answers.

- A. Some Muslims were taken prisoner.
- B. Some polytheists were taken prisoner.
- C. Abdullāh Ibn Ubayy was killed.
- D. Amr bin Hadrami was killed.
- E. Abū Sufyān's caravan was ambushed.

4. Who was the leader of the polytheists when they marched from Makkah before the Battle of Badr?

5. What geographical feature made Badr an important place for traders?

6. Among the Muslims, who were the skilled warriors during the Battle of Badr?

- A. Hamza, 'Umar, 'Ali, Walid Ibn Mughira.
- B. Hamza, 'Umar, 'Ali, Ubaydah.
- C. Hamza, 'Utbah ibn Rabi'ah, Umar, 'Ali.
- D. Muwawiyah, Hamza, 'Umar, 'Ali.

7. Where did Abū Sufyān take his caravan while returning from Syria?

8. How were the Muslims helped during the Battle of Badr?

- A. Light rain on the Muslim camp, a larger Muslim army, and 313 angels.
- B. Light rain on the polytheist camp, a larger Muslim army, and thousands of angels.
- C. Light rain on the Muslim camp, miscalculated strength, and thousands of angels.
- D. Heavy showers on the Muslim camp, a larger Muslim army, and 313 angels.

9. What happened to Abdullah Ibn Ubayy as a result of the Battle of Badr?

10. What lesson can we learn from the Battle of Badr?

- A. Allāh helps the oppressed against the powerful oppressors.
- B. A small army can always defeat a large army.
- C. Muslims are always allowed to fight.
- D. Allāh helps the righteous people even if they do not make any effort.

11. Even though Abu Sufyān was an enemy of Muslims, how did he benefit from the Battle of Badr?

The Battle of Uhud

Objective of the Lesson:

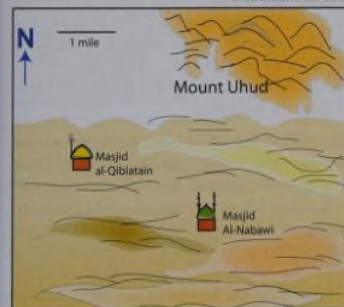
The Battle of Uhud was the second major battle fought by the Muslims. Students will learn how the battle began and how Rasūlullāh (S) orchestrated a master plan to win the battle. Despite Allāh's help, the Muslims did not win the battle. However, early Muslims learned important lessons from this battle. Students will learn how to apply these lessons in their own lives.

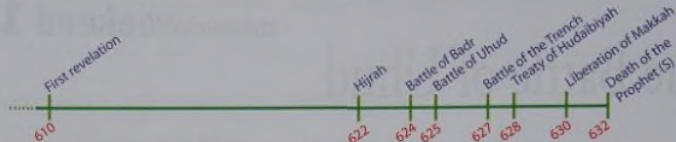


In the previous lesson, we studied the Battle of Badr. With the history and significance of that battle still fresh in our minds, we will now study another significant battle fought soon after the Battle of Badr. This battle is the Battle of Uhud. The Battle of Badr illustrates that Allāh always helps the righteous people when they fight for a righteous cause. This moral is taken one step further in the Battle of Uhud. The moral we will learn today is that Allāh helps the righteous people when they stand up for a righteous cause, provided they obey Allāh and His messenger. Sūrah Al-e 'Imrān narrates many of the episodes of the battle.

Let us look at the timeline for the Battle of Uhud. If you remember, the Battle of Badr was fought two years after Rasūlullāh (S) migrated to Madinah in the year 2 A.H./624 C.E. The Battle of Uhud was fought one year after the Battle of Badr, in the year 3 A.H./625 C.E.

Causes of the battle: After his defeat in the Battle of Badr, Abū Sufyān began preparations for revenge against the Muslims. The caravan that returned from Syria during the Battle of Badr brought huge profits. The money was used to purchase armor for the army. Poets were sent to various Arab tribes to recite poems about war. They provoked the sentiment of the people by asking them to rise up and help the Quraish against the Muslims. Soon the Makkans were able to mobilize a large army consisting of 3,000 men, 700 of whom were shielded with metal armor. The army had a large number of riding- and transport-camels and about 200 horses.





Muslim preparation: During the month of Ramadan in 625 C.E., Rasūlullāh (S) received a letter from his uncle Al-'Abbās, who was still in Makkah. The letter warned that the Quraish in Makkah were mobilizing a large army to attack the Muslims.

Initially, Rasūlullāh (S) wanted to stay in Madinah and block the attack from the fortified walls of the city. When the Makkkan army reached Uhud, Rasūlullāh (S) called for a conference of men. This *majlis i-shura*, or council, decided how the battle should be fought. Rasūlullāh (S) did not decide this on his own. The shura council decided to advance to the battlefield. Rasūlullāh (S) agreed with the decision of the council.

The Muslim army was mobilized from volunteers, most of whom did not have any experience in battle. About 1,000 men volunteered for the Muslim army, and they were all foot soldiers.

Treachery of Abdullah Ibn Ubayy: On the morning of the day the Muslim soldiers nearly reached the valley of Uhud, the hypocrite leader, Abdullah Ibn Ubayy, decided to return to Madinah. He had 300 followers with him under his direct command. He abandoned the Muslims because he did not believe there would be a fight.^{3:167}

Army ratios: Before the battle began, the ratio of enemies to Muslims was 3:1. After Abdullah Ibn Ubayy left with 300 men, the strength of the Muslim army dropped to 700. The new army ratio was 4:1.

Location of Uhud: Uhud is located north of Madinah on the trade route between Syria and Makkah. Uhud is a mountainous region. The southern part of Uhud is plain, open land. The southern part served as an easy escape route for the Quraish if they needed to run from the battle.

There were no palm trees or palm groves in Uhud. Large numbers of palm groves in a region would hinder a battle. This was another advantage of the location of the battle.

The battle strategy: On the day of the battle, during the early-morning darkness, Rasūlullāh (S) instructed 50 of his best archers to climb a hill. **Abdullah Ibn Jubair** was appointed commander of the archers. Their purpose was to guard the Muslim army from attack from the sides or from the back. They would also shoot arrows at the advancing Makkkan army, causing havoc among them. Their position high on the hill seemed to provide them with a key advantage to accomplish the job. Rasūlullāh (S) gave them one other very important strategic instruction—never leave their positions, no matter what happened during the battle.

Actual battle: Despite the 4:1 superiority ratio over the Muslims, the Makkans had difficulty during the battle. Their cavalry was rendered useless by the 50 archers. The archers successfully kept the horses and raiders isolated at the far ends. Each time they tried to advance, the archers would make their horses retreat under a barrage of arrows. The Muslim army continued to advance and the outcome of the battle seemed to favor the Muslims. At the center of the battlefield, the Makkkan army was routed and began to flee from the battlefield.

Turning point of the battle: The battle was almost won by the Muslims when the Makkkan army began to flee the battlefield and leave all their valuables behind. The Muslims noticed the Makkkan's belongings strewn all over the battlefield. It was easy loot for everybody. The army on the ground started to collect the valuables. On seeing this, 40 of the 50 archers on the hill decided to join them, because

they thought that unless they gathered some of the loot, nothing would be left. Abdullah Ibn Jubair asked the archers not to abandon their positions unless Rasūlullāh (S) instructed them to leave. But the archers did not listen. This was the turning point of the battle.

Khālid Ibn Walid: In 7th grade, we learned about Khālid Ibn Walid. During the Battle of Uhud, Khālid Ibn Walid was still a non-Muslim. He was the commander of the right wing of the cavalry with 100 soldiers under his command. His cavalry did not participate in the initial phase of the battle as he was keeping a close eye on the archers. **Ikrimah Ibn Abū Jahl** was commander of the left wing, which had an equal number of cavalry. As soon as Khālid Ibn Walid noticed that the archers left their positions, he launched a cavalry attack from the rear. Ikrimah launched an attack from the left wing. Disengaged Muslims, who were busy collecting the loot, suddenly found themselves encircled by the cavalry. They were in dire straits. Within minutes, several Muslims were martyred. Those who survived ran to higher ground for shelter. Rasūlullāh (S) continued to call on them to fight, but they would not listen.^{3:153}

Behold! you were climbing uphill, and would not side-glance towards anyone, and the Rasul was calling you from your rear.... (3:153)

Casualties: When the Makkans launched their counter-attack, some of the Muslims rallied around Rasūlullāh (S) and fought valiantly. During this period, Rasūlullāh (S) was wounded twice. The first time, he was struck by a stone that hit his face and broke one of his teeth. The second time, he was struck by a sword on his helmet. As a result of the impact, he fell unconscious. A rumor spread among the Muslims that Rasūlullāh (S) had been killed.^{3:144} Seeing the commotion among the Muslims, the Makkans became weary and ceased fighting.

To the relief of the Muslims, Rasūlullāh (S) regained consciousness after a while. By then, the Makkkan army had left the battlefield with a sense of victory.

After things calmed down, the Muslims discovered the bodies of their fellow fighters. Many of them were not only killed in the battle, but their bodies were horribly mutilated by the Makkkan Quraish. Hamzah was killed by the spear of **Wahshi**, an Abyssinian slave. His body was severely mutilated. During the battle, only 22 Makkans were killed whereas 72 Muslims were martyred. Within a few days, three severely wounded Muslims died, bringing the total death count to 75.

Lesson for the Muslims: The lesson learned by the Muslims from the Battle of Uhud was relevant not only at the time of Rasūlullāh (S), but is also important today. Halfway through the battle, the Muslims appeared to have won. If the archers had not left their position on the hill, the Muslims would have certainly won the battle. The casualties and loss were suffered only when the archers ignored Rasūlullāh's (S) specific instruction not to abandon the high ground. The Qur'an instructed the believers to obey Allāh and obey the Messenger.^{24:54; 47:33}

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا
فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٥٤﴾

Say: "Obey Allāh and the Messenger." But if they turn back, then Allāh indeed does not love the Unbelievers. (3:32)

O you who believe! Obey Allāh and obey the Messenger, and those in command among you... (4:59)

O you who believe! Obey Allāh and His Messenger; and do not turn away from him while you hear. (8:20)

In our daily lives, we are not fighting any battles like the Battle of Uhud. However, we have our own struggles. During such struggles, we need to pay attention to the command of Allāh and obey the messenger (S). If we ignore these simple but crucial instructions of the Qur'an, we will pay dearly. The Battle of Uhud teaches us this important lesson.

homework **weekend 13**

1. Which sūrah in the Qur'ān addresses some of the key points of the Battle of Uhud?

- A. Sūrah Baqarah.
- B. Sūrah Al-e-Imrān.
- C. Sūrah Anfāl.
- D. Sūrah An-Nahl.
- E. Sūrah Taubah.

2. Who tipped off the Muslims about the preparations of the Makkān Quraish to attack them?

- A. Abū Sufyān.
- B. Al 'Abbās.
- C. Hamzah.
- D. Abdullah Ibn Ubayy.
- E. Angel Jibril.

3. In order to fight the Battle of Uhud, whose decision did Rasūlullāh (S) accept about how the Muslims should face the Makkans?

4. Read verse 3:167. Who is nearer to unbelief than faith?

- A. Abū Sufyān.
- B. The Jews.
- C. The Madinan Ansars.
- D. The archers who left the hill.
- E. The hypocrites.

5. During the Battle of Uhud, what was the main reason the archers were positioned on the high ground?

- A. To observe the proceedings of the battle and report to Rasūlullāh (S).
- B. To launch a counter-attack.
- C. To avoid skirmishes among the fighters.
- D. To guard the Muslim army from side attack.
- E. Only (a) and (c).

6. What was the key instruction given to the archers in the Battle of Uhud?

7. When the actual battle broke out in Uhud, what was the ratio of the Makkān Quraish to the Muslim army?

- A. About 4:1.
- B. About 3:1.
- C. About 1:4.
- D. About 2:1.
- E. About 4:3.

8. What was the turning point in the Battle of Uhud?

- A. When Hamzah was killed.
- B. When Abū Sufyān led his caravan to the west.
- C. When the archers left their strategic position on the high ground.
- D. When Abdullah Ibn Ubayy abandoned the Muslims.
- E. When the wells were captured by the Muslims.

9. According to the lesson, which of the following choices states the reason(s) the Quraish chose Uhud as the place for battle?

- A. It did not have palm groves.
- B. It had valleys and mountains, suitable for battle.
- C. It had escape routes for the Quraish.
- D. Both (a) and (c).
- E. Both (b) and (c).

10. Read verse 3:144. During which specific event do you think the verse was revealed? Read the commentary of the verse, if available, to answer the question.

Banu Qaynuqa: Threat Within Madinah

Objective of the Lesson:

Soon after the Battle of Badr, the Jewish tribe Banu Qaynuqa began its enmity against the Muslims. The tribe challenged the Muslims to fight. Muslim efforts to restore peace were foiled. The Muslims had no other choice but to expel the tribe from Madinah. This lesson explains the developments and puts the story in its proper perspective.



Banu Qaynuqa was a Jewish tribe that lived within the city limits of Madinah. Within two years of the Muslims migrating from Makkah to Madinah, the relationship between Banu Qaynuqa and the Muslims went from bad to worse. Particularly after the Battle of Badr, the relationship deteriorated due to several unfortunate developments.

There are many half-truths about the tribe and their dealings with Rasūlullāh (S). Recent Jewish and Christian writers are very sympathetic to the history of the tribe—they fail to see the truth. These writers indicate that the tribe was an unfortunate victim of Muslim domination in Madinah. If you perform a search for Banu Qaynuqa on Google, you will see a large number of results. Many of the web sites have an Arabic site name or, seemingly, are hosted by a Muslim person or organization. But most of the top 50 hits are written by various interest groups to tarnish the history of Islam. The Internet is a rich, easy source of information and misinformation. Anyone can be misinformed, not only Muslims. As a Muslim reader, if you are uninformed or misinformed about Banu Qaynuqa, you might easily accept the viewpoint given by the interest groups or Western writers.

While we are keeping the above points in mind, the main reason we are learning about Banu Qaynuqa is to understand what truly happened in Madinah soon after the Battle of

Badr. We covered the Battle of Badr in a previous lesson. With the memory of the lesson still fresh in our minds, now is a good time to discuss the historical background and development of Muslim relationships with the tribe.

Constitution of Madinah: After Rasūlullāh (S) migrated to Madinah in 622 C.E., one of the first things he did was establish a pact with the various Madinite tribes. The pact covered two main tribes in Madinah, the Aws and the Khajraz, who were bitter enemies of each other, and three Jewish tribes that lived inside or on the outskirts of Madinah.

The main clauses of the pact were designed to establish a meaningful administrative policy of the city and establish guidelines to deal with different inter-community relations. The pact also required all tribes in and around Madinah to boycott the Makkian Quraish and not offer them any assistance. The pact also required that if any of the Madinan tribes were attacked by a third party, every other tribe would support that tribe. Furthermore, if the city of Madinah was attacked by other tribes, all of the Madinite tribes should defend the city.

Trouble in Madinah: Banu Qaynuqa was secretly opposed to the Muslims. They were jealous of and angry with Nabi Muhammad (S) since he claimed to be the prophet. For nearly two years, they continued to ridicule the Muslims and belittle them for their misery and refugee status. There were several small skirmishes between the Muslims and the Jews. The Jews admitted that if it were not for the constitution of Madinah, they would have dealt sternly with the Muslims long ago.

The Muslims had another dilemma. On many occasions, they borrowed money from the rich Jewish people at high interest rates and fell victim of their unfavorable lending practices.

Hatred after the Battle of Badr: Banu Qaynuqa was not expected to participate in the Battle of Badr. They were required to remain neutral in the battle and not to side with the Makkian Quraish. The battle was purely an issue between the Muslims and the Quraish.

However, Banu Qaynuqa was not happy with the Muslim victory in the battle. They openly expressed their disappointment. They thought the Muslim army would not be able to defeat the mighty Quraish.

The Jews and hypocrites in Madinah realized that Muslim power increased after the battle. They realized that two years before, these Muslims came to Madinah as refugees, poor and weak. After the victory in the Battle of Badr, they were in a position to command respect and attention. In the past, these immigrants only influenced the Muslims themselves. Now Muslim authority seemed to apply to the entire city of Madinah. The Jews and hypocrites were not pleased.

One day, a Muslim woman went to a Jewish jewelry shop where the shop owner mischievously pinned her robe to the wall. When the woman moved to leave, her robe pulled away from her body and she was naked. The shop owner burst into laughter at the incident, thinking he played a good joke on the woman. This sparked off a huge commotion. A Muslim passerby jumped on the shopkeeper and killed him. Within moments, other Jews cornered the Muslim and killed him.

One murder was committed and others retaliated against the murderer. According to the tribal norms of the time, justice was served. But soon, sporadic violence broke out between the Muslims and Banu Qaynuqa. Rasūlullāh (S) intervened. He publicly asked the Jews to stop the skirmishes and respect the covenant of mutual peace and security. Nobody listened to his appeal.

Challenge by Banu Qaynuqa: When Rasūlullāh (S) asked them to maintain peace, they replied: "O Muhammad, you seem to think that we are your people. Do not deceive yourself because you defeated an army of Quraish that had no knowledge of war and got the better of them; for, by God, if we fight you, you will find that we are real men, and that you have not met the likes of us."

The tribe had openly challenged Rasūlullāh (S) and the Muslims. After this, the Muslims had no



choice but to fight Banu Qaynuqa. But the Muslims did not respond immediately. They did not want to fight Banu Qaynuqa on the basis of a verbal challenge, but gave them time to pacify the situation. Since Banu Qaynuqa provoked the situation, it would have been better if their chief came forward and cooled down the situation. However, the chief of the Jewish tribe failed to do several things:

1. He did not come forward to restrain the bad people who challenged the Muslims,
2. He did not reconfirm their allegiance to the peace treaty,
3. He did nothing to calm the tension created by such a challenge.

The failure to take these measures indicated that he supported the opinion of the bad people: "if we fight you, you will find that we are real men, and that you have not met the likes of us."

Blockade of Banu Qaynuqa: Despite the peace initiative shown by the Muslims, Banu Qaynuqa did not respond. As a result, the Muslims began to barricade Banu Qaynuqa in their quarters. During this period, the tribe did not send any representative to indicate they would comply with peace. Day after day passed by, but the tribe did not offer peace. The blockade lasted for 15 days. After 15 days, the tribe came forward for the first time and surrendered.

During the blockade, Banu Qaynuqa truly wanted to fight the Muslims. They were waiting for other Jewish tribes to come to their rescue and then they would fight. They also hoped that one of their strongest Arab allies, Abdullah Ibn Ubayy, the chief of Khazraj, would extend help.

After the blockade: The tribe surrendered on the condition that they would give up all their wealth and would be allowed to keep their women and children. Rasūlullāh (S) ordered that all men should be taken as captives. At this point, Abdullah Ibn Ubayy came forward to appeal for their case. He said that in the past, people of the tribe protected him during tribal warfare. He felt that he had an obligation to save the tribe as an expression of his gratitude towards them.

Rasūlullāh (S) granted them mercy. He also wanted a meaningful ending to the Jewish animosity. This could only happen if the tribe left Madinah. Abdullah Ibn Ubayy continued to appeal to let them stay in Madinah, but the companions stopped him from making any more requests. At this point, Banu Qaynuqa voluntarily agreed to leave Madinah for good. As per the agreement, they surrendered all their wealth and proceeded to exile towards Syria.



Fair judgment: It is often argued that it was not fair for the Muslims to exile the tribe from Madinah for such a "small" offense. The offense in and of itself might be small, but for two long years, Banu Qaynuqa showed hatred and anger towards the Muslims. Even after the blockade, there was no indication that the tribe was willing to reaffirm peace. They were waiting for outside support to arrive so that they could launch an attack on the Muslims.

Rasūlullāh (S) was kind enough not to punish them harshly, but required that the tribe vacate their dwellings inside Madinah. This step was necessary to ensure the safety and security of the Muslims. The Jewish chief made the decision to go into exile.

homework **weekend 14**

1. Search for the tribe "Banu Qaynuqa" on the Google website. How many results did you find? Bring a copy of the search results to discuss in class.

2. Which of the following choices about Banu Qaynuqa and the Battle of Badr is correct?

- A. They sided with the Quraish in the battle.
- B. They remained neutral in the battle.
- C. They sent a secret army to kill the Muslims.
- D. They obstructed the Muslims from fighting.
- E. None of the above.

3. After which battle did the relationship between Banu Qaynuqa and the Muslims become bitter?

- A. Battle of Badr.
- B. Battle of Uhud.
- C. Battle of Khandaq.
- D. Battle of Siffin.
- E. Battle of Camel.

4. How did Banu Qaynuqa react when they learned about the Muslim victory in the Battle of Badr?

- A. They were very happy.
- B. They were very disappointed.
- C. They celebrated the victory.
- D. They made a victory parade in Madinah.
- E. They composed poems praising the Muslims.

5. Which of the following statements about the pact entered by Prophet Muhammad (S) with different tribes in Madinah is correct?

- A. All tribes were free to support any tribes that attacked Madinah.
- B. All tribes must support the powerful army coming from the south.
- C. Some Madinan tribes can remain neutral if Madinah was attacked.
- D. All tribes in and around Madinah should boycott the Makkian Quraish.
- E. Only (b) and (c).

6. Rasūlullāh (S) asked Banu Qaynuqa to participate in the Battle of Badr. True / False

7. What three things did the Chief of Banu Qaynuqa fail to do after some of their people challenged the Muslims?

- A. _____
- B. _____
- C. _____

8. The Muslims enforced a blockade upon Banu Qaynuqa for how many days?

- A. 10 days.
- B. 15 days.
- C. 20 days.
- D. 25 days.
- E. 1 month.

9. After the blockade, who intervened on behalf of Banu Qaynuqa to ask for a lighter punishment?

- A. Another Jewish tribe named Banu Nadir.
- B. Abū Sufyān.
- C. Ka'b Ibn Ashraf.
- D. Abdullah Ibn Ubaay.
- E. The wife of a Jewish goldsmith.

10. Who ultimately decided that Banu Qaynuqa should go into exile after they surrendered?

Banu Nadir: *Treachery in Madinah*

Objective of the Lesson:

Soon after the Battle of Uhud, the Jewish tribe Banu Nadir was expelled from Madinah. Banu Nadir broke the peace treaty with the Muslims. What caused the tension between the tribe and the Muslims? Students will learn the historical truth behind one of the cruel conspiracies against the Muslims.



The Jewish tribe Banu Nadir played an important role in shaping the early history of Muslims in Madinah. In this chapter, we will take a look at the interaction between Banu Nadir and the Muslims. Banu Nadir lived near Madinah. Two other prominent Jewish tribes lived in Madinah. Banu Qaynuqa lived within the city limits of Madinah and Banu Qurayzah lived just north of Madinah. All three tribes shaped the history of early Muslims in one way or another. Muslim interaction with the different Jewish tribes was so important that the chapters of the Qur'an revealed in Madinah dealt extensively with Jewish heritage and various issues of Judaism.

Treaty with Rasūlullāh (S): After Rasūlullāh (S) migrated to Madinah, initially the Jewish tribes were not opposed to his relocation. However, in course of time, as Rasūlullāh (S) continued preaching Islam and more and more Jews learned about Islam, their opposition to Islam and Muslims, in general, became increasingly hostile.

Rasūlullāh (S) was aware that two prominent local tribes, the Aws and the Khazraj, were involved in vicious infighting. Three Jewish tribes in Madinah participated in the infighting by siding with one of the tribes. The Jewish tribe Banu Qurayzah allied with the Aws, while the two other Jewish tribes, Banu Qaynuqa and Banu Nadir, sided with the Khazraj. After assessing the local politics, Rasūlullāh (S) realized it was very important to earn their confidence and maintain peace with them. He entered into a series of



treaties with all these tribes emphasizing neutrality during any war and non-interference in each other's affairs. These treaties were a far-sighted approach by Rasūlullāh (S), because he felt the Quraish would soon wage a war against the Muslims. If any of the Madinan tribes supported the Quraish during the war, his chances of winning would be seriously jeopardized. Also, Rasūlullāh (S) had already dealt with enemies in Makkah, and he did not want to create or face new enemies in Madinah.

Banu Qaynuqa: As we have already learned, Banu Qaynuqa was the first Jewish tribe to break the treaty of neutrality and non-interference. This tribe was living within the city limits of Madinah and was closest to the Muslims in terms of daily interactions. In 3 A.H./625 C.E., Banu Qaynuqa staged an unsuccessful rebellion against Rasūlullāh (S). Armed street battles began in Madinah between the Muslims and the Jewish tribe. Muslims were able to contain the rebellion. As a punishment for staging the rebellion against the Muslims, the tribe was expelled from Madinah in accordance with the Arab custom.

Banu Nadir: After Banu Qaynuqa was expelled from Madinah, Rasūlullāh (S) reassured the other Jewish tribes and made a special treaty with them to maintain peace and neutrality. During the Battle of Badr, Banu Nadir did not break the peace agreement with the Muslims.

However, during the Battle of Uhud, the tribe secretly conspired with the Makkkan polytheists. During the battle, the Quraish obtained support from Banu Nadir, and in return, the Quraish promised to extend support to them in the future.

Collection of blood money: If a man belonging to one tribe was killed by another tribe, the second tribe had to pay "blood money" to compensate for the killing.

In the same year the Battle of Uhud was fought, two men were killed by Banu Nadir. These two men were under the protection of the Muslims. Rasūlullāh (S) went to Banu Nadir personally to ask them to

pay the money for the two men killed. Abū Bakr, 'Umar, and 'Alī accompanied Rasūlullāh (S). Most of the Banu Nadir members were willing to pay the money. However, their chief, **Huyayy Ibn Akhtab**, was opposed to paying "blood money." Upon further discussion, he agreed to pay the money. He asked Rasūlullāh (S) to wait in the shade of their fortress and went inside, pretending to collect money and food for the men's families.

Conspiracy to assassinate: While away from Rasūlullāh (S), some of the Jews conspired to kill Rasūlullāh (S) by dropping a big boulder on his head from the top of the fortress.



In the meantime, the angel Jibril came to Nabī Muhammad (S) and told him that the Jews were planning to kill him and he must return to Madinah immediately. Without saying a word, Rasūlullāh (S) left the fortress and returned to Madinah. The companions who were waiting there thought he would return soon. After some time had passed and Rasūlullāh (S) had not returned, the companions decided they should leave. They went to Rasūlullāh's house to find out what happened. Rasūlullāh (S) explained what the angel Jibril told him.

The Muslims sent a messenger to Banu Nadir to explain in detail that their plot to kill Rasūlullāh (S) was disclosed. He also told them that due to this conspiracy, the peace agreement was nullified. Now they must leave Madinah within ten days. The tribe did not deny the accusation, indicating that it was true. They did not show any regret for the plot.

Preparation to leave: Most of the tribal members began preparations to leave Madinah. However, Abdullah Ibn Ubayy, the hypocrite leader in Madinah, sent a message to the Jewish tribe asking them not to leave. The hypocrites promised to extend their support to the tribe. They even said if the tribe were to be expelled from Madinah, the hypocrites would go with them. After hearing this assurance, Huyayy Ibn Akhtab decided to postpone his decision to leave Madinah. He also hoped that the other powerful Jewish tribe, Banu Qurayzah, would come to their rescue. The tribe sent a message to Rasūlullāh (S) saying: "we shall not leave our dwellings and our possessions, so do what you want to do."

The blockade: After receiving this message, Rasūlullāh (S) decided to stage a blockade of the Jewish territory. A large number of Muslims gathered around the fortresses of the Jewish settlement. Both sides shot arrows and stones at each other. As the days passed by, the tribe hoped that Abdullah Ibn Ubayy would come to their aid. They also hoped their allies, the Ghatafan, would help. They also wanted their brethren from Banu Qurayzah would fight alongside them. However, no help came from any corner. In the meantime, internal conflict among the tribe increased.

After about ten days, Rasūlullāh (S) ordered all the palm trees around the dwellings of the tribal members to be cut down. This indicated that a fierce battle was about to begin. The ground was prepared for archers to shoot arrows and the warriors to fight. On the 15th day of the blockade, the Banu Nadir surrendered. They knew fighting the Muslims would be suicidal. The Muslims allowed the tribe to take whatever they could load on their camels with the exception of weapons.

The tribe left Madinah and settled further north in a place called Khaybar. Some of the members of the tribe migrated to Syria and settled there.

Conspiracy from Khaybar: After their expulsion from Madinah, Banu Nadir was looking for a chance to get revenge against the Muslims. They continued to keep in touch with the Makkkan polytheists. Their leader, Huyayy Ibn Akhtab, went to Makkah and provoked the Quraish to attack the Muslims. He advised them to bring the largest possible army with them to defeat the Muslims. The tribe promised to assist the Quraish in the battle. They also assured the Quraish that the Jewish tribe Banu Qurayzah, still living in Madinah, could be provoked to attack the Muslims.

As a result of these diplomatic contacts with the Quraish, a mighty force was eventually mobilized against the Muslims. This mighty force advanced near Madinah to fight a battle that became known as the Battle of Khandaq. When we study the Battle of Khandaq in detail in the next few chapters, we will again study the role played by Banu Nadir against the Muslims.

homework **weekend 15**

1. Why did Rasūlullāh (S) enter into a treaty of neutrality and peace with the different Jewish tribes in Madinah?

- A. Rasūlullāh (S) wanted to force the tribes to accept Islam.
- B. Rasūlullāh (S) wanted to banish them from the city.
- C. Rasūlullāh (S) wanted to make them second-class citizens by limiting their civil rights.
- D. Rasūlullāh (S) did not want to have internal enemies in Madinah.
- E. Rasūlullāh (S) wanted to learn about Judaism from the tribes.

2. Which Jewish tribe lived within the city limits of Madinah?

- A. Banu Qaynuqa.
- B. Banu Qurayzah.
- C. Banu Nadir.
- D. Banu Asad.
- E. Banu Hashim.

3. Which of the following Jewish tribes first staged an armed rebellion against Rasūlullāh (S) in Madinah?

- A. Banu Qaynuqa in 3 A.H.
- B. Banu Qaynuqa in 7 A.H.
- C. Banu Qurayzah in 3 A.H.
- D. Banu Qurayzah 7 A.H.
- E. Banu Nadir in 7 A.H.

4. Banu Nadir decided to leave Madinah, but then stayed back, hoping to receive help from certain people. Whose help were they expecting?

- A. Abdullah Ibn Ubayy, the Ansars and the Muhajirs.
- B. Abdullah Ibn Ubayy, the Ghatafan and Banu Qurayzah.
- C. Banu Qurayzah, the Ansars and the Quraish.
- D. The Quraish, Banu Tamim and Banu Qaynuqa.
- E. Banu Qaynuqa, Banu Qurayzah, and Banu Asad.

5. Banu Nadir conspired with the Makkan Quraish to wage war against the Muslims. In which two battles did they conspire against the Muslims?

- A. Battle of Badr and Battle of Khandaq.
- B. Battle of Uhud and Battle of Tabuk.
- C. Battle of Uhud and Battle of Khandaq.
- D. Battle of Khandaq and Battle of Camel.
- E. Battle of Muta and Battle of Camel.

6. Banu Nadir surrendered to the Muslims after how many days of blockade?

7. According to the conditions of surrender, Banu Nadir was allowed to take some assets. According to the lesson, what was the tribe NOT allowed to take?

8. A Banu Nadir chief played an important role in the tribe's resistance, conspiracy, and to surrender to the Muslims. What was his name?

- A. Abdullah Ibn Ubayy.
- B. Abdullah Ibn Masud.
- C. Sa'd Ibn Mu'adh.
- D. Huyayy Ibn Akhtab.
- E. Abu Jahl.

9. According to the lesson, where did Banu Nadir settle after they were exiled from Madinah?

- A. Only in Khaybar.
- B. Only in Syria.
- C. In Khaybar and Syria.
- D. In Uhud and Tabuk.
- E. In Tabuk and Jerusalem.

10. When did Rasūlullāh (S) decide to barricade Banu Nadir to punish them?

- A. After they composed poems praising the Quraish.
- B. After they refused to obey the treaty of neutrality.
- C. After they decided to settle in Khaybar.
- D. After they conspired to assassinate Rasūlullāh (S).
- E. After they protested the expulsion of Banu Qaynuqa.

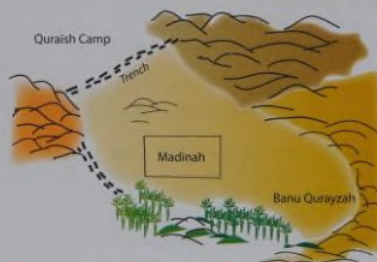
The Battle of Khandaq

Objective of the Lesson:

This battle was not fought face-to-face in a battlefield. Yet the outcome of the battle had a lasting impact on the Muslims and the polytheists all over Arabia. The treachery of Banu Qurayzah nearly destroyed the Muslims, but with Allāh's help, the crisis was averted. This lesson provides a brief overview of the battle and its outcome.

The Battle of Khandaq is also known as the "Battle of the Ditch" and the "Battle of the Trench." In Arabic, the word khandaq means ditch or trench. The battle is so-named because the Muslims dug a wide, deep, and long trench on one side of Mādīnah to prevent the enemies from entering the city. The battle is also known as the Battle of Ahzāb and the Battle of the Confederates. In Arabic, the word ahzāb means party, group, or confederate. The battle is so-named because a large number of tribes formed a coalition army that came to attack Mādīnah.

The battle was fought in the year 5 A.H., which corresponds to 627 C.E. In the Qur'ān, sūrah 33, al-Ahzāb is named after the battle. Several verses of the sūrah were revealed to address the key issues during the battle. Due to an enormous amount of information available about this battle, we will study the battle and its related incidents in three different lessons.



Why this battle?: You may remember that after the Battle of Uhud, the Jewish tribe Banu Nadir was expelled from Mādīnah for their conspiracy to assassinate Rasūlullāh (S) and for their collaboration with the Makkah Quraish. The tribe left Mādīnah and settled near Khaybar, north of Mādīnah.

Since their expulsion, they were planning to take revenge upon the Muslims. One of their leaders, **Huyayy Ibn Akhtab**, motivated other leaders of the tribe to seek revenge. In order to do this, they went to Makkah and instigated the Quraish to wage war against the Muslims. The

Quraish wanted to get rid of the Muslims anyway. Many Jewish and Quraish leaders made an agreement in front of the Ka'bah that as long as they lived, they would fight the Muslims. They knew that in order to defeat the Muslims, they needed a much larger army. They contacted other Arab tribes to join the fight. Banu Ghatfān, Banu Asad, Banu Aslam, Banu Ashja', Banu Kinanah, Banu Fizarah, and other tribes readily agreed to join the coalition to fight the Muslims.

March to Mādīnah: During the month of Shawwal, the coalition army marched towards Mādīnah under the commander-in-chief, Abū Sufyān. As the army moved towards Mādīnah, other Arab tribes joined them. By the time they were near Mādīnah, they had an army of 10,000 men. The army consisted of thousands of camels and several hundred horses.

Muslim preparation: As with all other battles, Rasūlullāh (S) received secret information about the Makkah preparations. Due to this advance information, the Muslims had time to prepare for battle. Rasūlullāh (S) discussed a suitable battle strategy with his companions. One of his companions, **Salman al-Farsi**, suggested a very innovative battle plan. He suggested digging a deep ditch along the outer border of the city of Mādīnah. This innovative battle tactic was unheard of in Arabia, but it was a tested and successful battle strategy in Persia. The ditch would provide several strategic advantages to the Muslims.

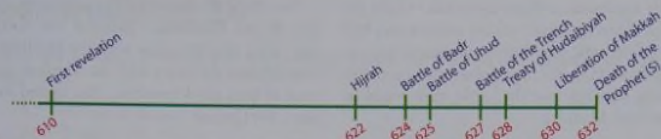
1. A massive assault by the enemy army would be prevented,
2. A charge by the Quraish cavalry would be foiled,
3. Face-to-face battle with a larger and mightier Quraish army would be avoided,

4. Foot soldiers crossing over the ditch would be obstructed, and
5. Above all, the morale of the Quraish coalition would be weakened.

Rasūlullāh (S) agreed to follow the advice of Salman al-Farsi. Mādīnah was naturally protected on three sides—west, east, and south—by large plantations of date palms, volcanic rocky plains, and granite hills. Muslims had to dig a trench only on the open side of the city. Every able-bodied man engaged in the task of digging the trench. The entire length of the corridor was divided into several equal parts, and groups of ten men were assigned to dig part of the corridor. Rasūlullāh (S) himself dug a part of the trench along with his other companions. The dirt removed from digging raised the edge of the trench higher, thereby making it even deeper.

Quraish surprise: When the large Makkah army reached Mādīnah, they were surprised to see the trench. Their cavalry was unable to cross it. Any foot soldier who attempted to cross the trench was killed by arrows from a distance. The enemies camped outside the trench and waited for their next move. At one point, one of their most accomplished warriors crossed the trench at its weakest point and climbed up the hilly terrain. Muslims were afraid of him due to his courageous efforts. But 'Alī confronted and killed him. The news of his death demoralized the Quraish camp to a large degree. They began building alliances with Banu Qurayzah, a Jewish tribe, to attack the Muslims from the south.

Treachery of Banu Qurayzah: Banu Qurayzah was the last most prominent Jewish tribe still living in Mādīnah. When the Quraish army reached Mādīnah, the leaders of Banu Nadir tried to



persuade the leaders of Banu Qurayzah to fight the Muslims. Banu Qurayzah refused because they had an agreement with the Muslims to remain neutral. They were afraid that if they violated the agreement and if the Muslims won the battle, they would be expelled from Madinah.

Finally Banu Nadir convinced Banu Qurayzah that this time, Muslims would be defeated by the large Quraish coalition army. Eventually, Banu Qurayzah agreed to revoke their treaty with the Muslims and decided to attack.

When this news reached the Muslim camp, they became very disappointed and alarmed. Rasūlullāh (S) immediately contacted them to prevent them from defecting. But it did not work.

Arrival of Nuaym Ibn Masud: Nuaym was an important member of Banu Ghatfān—one of the coalition forces in the battle. One night, he came to see Rasūlullāh (S) and embraced Islam. He then decided to create a misunderstanding between the Quraish and Banu Qurayzah.



Nuaym went to Banu Qurayzah's camp as a good friend. They did not know that Nuaym had already embraced Islam. They listened to him attentively. After the discussion with Nuaym, they were afraid that the Quraish might abandon them during or after the battle. Nuaym advised them to hold a few important Quraish men as friendly hostages to make sure the Quraish would not abandon them.

Then Nuaym went to the Quraish camp and told Abū Sufyān that Banu Qurayzah was sorry that they called off their treaty with the Muslims. They re-established the treaty with the Muslims and as a proof of their good intention, they agreed to hand over a few Quraish men to them.

Abū Sufyān wanted to verify the fact. When he asked Banu Qurayzah if they really wanted to take friendly hostages, they replied yes. On hearing this, Abū Sufyān became furious, thinking that Banu Qurayzah cheated them. The Quraish refused to send friendly hostages, and without friendly hostages, Banu Qurayzah did not dare attack the Muslims.

End of the battle: The initial blockade of Madinah started during the month of Shawwal. By Dhul Qadah, no progress was made. Winter was slowly setting in. By this time, it was already more than 25 days of siege by the Quraish. Moreover, since Banu Qurayzah did not attack the Muslims from the south, the battle did not intensify. The Quraish were getting frustrated. They also found it difficult to maintain a steady supply of food and water for a large army for such a long period of time. Then one night, a violent winter storm began. It uprooted their tents, destroyed their belongings, and drenched them in the midst of bitter cold temperatures. By the time the storm was over, the entire Quraish camp was ruined. They decided to call off their plan to attack Madinah. Leaving behind all their belongings and assets, the Quraish simply departed with their remaining camels and horses.

Moral victory: Muslims were relieved to see the Quraish leave after suffering a miserable plight by the hands of nature. It was a moral victory for the Muslims. They wanted to fight a defensive battle and they were successful in the battle. The coalition army was successfully prevented from making any attacks. The developments during the battle also exposed a secret enemy within Madinah. The enemies were Banu Qurayzah. In another chapter, we will study their punishment for breaking the treaty and betraying the Muslims.

homeworkweekend 16

1. Who was the main Jewish leader who conspired against the Muslims and instigated the Quraish to wage war?

- A. Abū Sufyān.
- B. Huyayy Ibn Akhtab.
- C. Nuaym Ibn Masud.
- D. Ibn Umm Makhtum.
- E. Abū Jahl.

2. Who was the commander-in-chief who lead the coalition army against the Muslims in the Battle of Khandaq?

- A. Abū Sufyān.
- B. Huyayy Ibn Akhtab.
- C. Nuaym Ibn Masud.
- D. Ibn Umm Makhtum.
- E. Abū Jahl.

3. Name five Arab and/or Jewish tribes that formed a coalition at the instigation of the Jewish tribe, Banu Nadir, to fight against the Muslims.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

4. Which sūrah in the Qur'ān provides details about the Battle of Khandaq and its various developments?

- A. Baqarah.
- B. Al-Anfal.
- C. Al-Ahzāb.
- D. Al-Ankabūt.
- E. At-Taubah.

5. How many years after the Battle of Badr was the Battle of Khandaq fought?

- A. 2 years.
- B. 3 years.
- C. 5 years.
- D. 7 years.

6. What condition did Banu Qurayzah set for the Quraish before they would launch an attack upon the Muslims?

- A. They wanted gold and silver from the Quraish.
- B. They wanted the entire annual date harvest from Makkah.
- C. They wanted 300 camels to be sent to them to prepare for battle.
- D. They wanted all their women rescued by the Quraish before the battle.
- E. They wanted a few Quraish men stay with them as friendly hostages.

7. Who created confusion among Banu Qurayzah and the Quraish about each other's integrity during the Battle of the Trench?

- A. Abū Sufyān.
- B. Salman al Farsi.
- C. Uthman Ibn Affan.
- D. Huyayy Ibn Akhtab.
- E. Nuyam Ibn Masud.

8. Why was a trench dug north of Madinah before the Battle of Khandaq?

- A. To prevent the Quraish cavalry from reaching Madinah.
- B. To prevent a face-to-face battle with the Quraish.
- C. To prevent foot soldiers from entering Madinah.
- D. To demoralize the Quraish by halting their progress in the battle.
- E. All of the above.

9. How many days after the siege in Madinah did a violent storm ruin the Quraish camp and end the siege?

- A. 3 days.
- B. 10 days.
- C. 25 days.
- D. 1 month.
- E. 3 months.

10. In which month did the siege on Madinah begin? In which month did it end?

Began: _____ Ended: _____

Banu Qurayzah

Objective of the Lesson:

Banu Qurayzah nearly destroyed the Muslims when they conspired with the polytheist Quraish to attack the Muslims. Before they could launch the attack, a misunderstanding caused a rift between them, and the polytheists. Muslims were saved from an imminent attack. Soon after the Battle of Khandaq, the members of Banu Qurayzah were punished for their treachery. This lesson exposes the truth.



Soon after the Battle of the Trench, a series of events occurred involving the Madinan Jewish tribe of Banu Qurayzah. About 700 of the tribe's adult males were killed by the Muslims. It is important for all Muslims to understand the full implications of what the tribe did to the Muslims, why they did it, the capital punishment that resulted, and the authority under which it was carried out. Many Christian writings narrate the conflict with Banu Qurayzah as an example of Muslim cruelty, but they fail to investigate if the tribe was guilty of a crime. These writings sorrowfully describe the killing of the Jewish males, but do not mention if the tribe ever did anything wrong or if they opposed the Muslims.

Treaty with Rasūlullāh (S): After Rasūlullāh (S) migrated to Madinah, one of the first things he did was to secure a treaty of neutrality with all the neighboring tribes. The treaty was important because Rasūlullāh (S) felt the Quraish would launch war against the Muslims. If any of the Madinan tribes supported the Quraish during the war, it would be devastating for him. After escaping from the enemies in Makkah, Rasūlullāh (S) did not want to face new enemies in Madinah because he wanted to concentrate on the mission of preaching Islam.

At that time, two prominent local tribes in Madinah, the Aws and the Khazraj, were involved in a power struggle. Three Jewish tribes



in Madinah participated in the power struggle by siding with one of the tribes. The Jewish tribe Banu Qurayzah allied with the Aws, while the two other Jewish tribes, Banu Qaynuqa and Banu Nadir, sided with the Khazraj. Rasūlullāh (S) entered into a series of treaties with all of these tribes, which emphasized neutrality during any war and non-interference in each other's affairs.

Breach of treaty: Within a few years, all three Jewish tribes broke their treaties. The first to break the treaty was Banu Qaynuqa, in 3 A.H./ 625 C.E., when they rebelled against Rasūlullāh (S). As a consequence, the tribe was expelled from Madinah in accordance with Arab custom.

Banu Nadir violates treaty: When Banu Qaynuqa was expelled from Madinah, Rasūlullāh (S) reassured Banu Nadir that he would maintain peace with them provided they maintained peace and neutrality. During the Battle of Uhud, Banu Nadir secretly conspired with the Makkan polytheists and some of the hypocrites in Madinah. During the Battle of Uhud, the Quraish obtained the support of Banu Nadir in exchange for extending them future support. In reality, neither the Makkan polytheists nor the hypocrites in Madinah helped the tribe. Later, the tribe attempted to kill Rasūlullāh (S) when he visited them.

At the end of the war, the Muslims ordered Banu Nadir to leave the city due to breach of the treaty. They were disappointed but relieved their lives were spared. The Muslims gave them ten days to pack up their possessions and leave the city with their families. Most of them joined their brethren in Syria, and others settled in Khaybar and other places along the trade route to Syria.

Revenge of Banu Nadir: In order to get revenge for their ousting, Banu Nadir secretly met with the leaders of the Quraish, prompting them to attack the Muslims again in Madinah. If the Quraish attacked Madinah, they promised that they would attack from the north. The Quraish were thinking about attacking the Muslims anyway, since in the Battle of Uhud, they did not accomplish what they wanted.

In the year 5 A.H./627 C.E., the Quraish marched towards Madinah with about 10,000 armed men. When the army was within a short distance of Madinah, Banu Nadir approached their fellow Jews of Banu Qurayzah and tried to persuade them to join the war. Initially, Banu Qurayzah declined to help Banu Nadir for two reasons: (1) their treaty with Rasūlullāh (S) and (2) the fear of suffering consequences like those suffered by other tribes. The leaders of Banu Nadir continued to pressure Banu Qurayzah to abandon the treaty. They told them treachery with the Muslims was a good and necessary act. They assured Banu Qurayzah that there was no doubt that this time the Muslims would be completely defeated. Eventually, after seeing the mighty Quraish army and upon the persuasion of



Banu Nadir, Banu Qurayzah decided to cancel their treaty with Nabi Muhammad (S). They tore up the pact and declared their support for the confederate army of Makkah.

The blockade: At the end of the Battle of the Trench, the Muslims realized that they must do something with the enemy in their backyard. They must be dealt with severely for their treachery and conspiracy.

Rasūlullāh (S) appointed 'Ali to lead an army to deal with Banu Qurayzah. The Muslim army cordoned off the neighborhood of Banu Qurayzah. The barricade lasted for 25 long days. The Muslims could have simply invaded the neighborhood and killed the tribe without cordoning it off, but they wanted them to surrender. The defiant Banu Qurayzah would not surrender. As the days passed, Banu Qurayzah's morale waned. Their chief offered his people three choices to end their hopeless condition: (1) embrace Islam; (2) kill their own women and children, then attack the Muslims in face-to-face combat, in which case they would certainly die; or (3) launch a surprise attack on Saturday, the day of the Sabbath, when by mutual understanding no fighting would take place. None of these choices were accepted by the people. After about 25 days of siege, Banu Qurayzah finally decided to have a close friend negotiate their case with the Muslims. They hoped that they, too, would be banished from Madinah instead of suffering other serious punishments.

The judgment: Banu Qurayzah called for their close friend, the tribes of Aws. They wanted to involve the Aws because they had a long-standing good relationship with them. They requested the chieftains of the Aws to approach the Muslims and negotiate a settlement. The Muslims were reluctant to accept a settlement because, in their view, Banu Qurayzah were war criminals and should surrender unconditionally.

Banu Qurayzah was ready to surrender, but they were not sure if the Muslims would abide by Islamic laws about war captives. They were afraid that if

Muhammad (S) or other Muslims judged their case, they would be killed. They wanted to have an advocate who would favor them. After a series of negotiations, they suggested Sa'd Ibn Mu'adh, the chief of the Aws tribe, to be their judge. He had been their friend and partner during their power struggle with the Khazraj.

Sa'd Ibn Mu'adh asked them if they wanted judgment according to Muslim law or Jewish law. The tribe wanted judgment according to Jewish law, believing that Jewish law was better. However, Jewish law clearly states a specific punishment for the crime of treachery. **Deuteronomy 20:12-14** states: "Now if the city will not make peace with you, but makes war against you, then you shall besiege it, and when the Lord your God delivers it into your hands, you shall strike every male in it with the edge of the sword, but the women, the little ones, the livestock... you shall plunder for yourself..."

When the ruling above from the Torah was given, the Jews were adjudged to be the guilty ones. Instead of making peace, they waged war against the Muslims. Therefore, the Muslims were allowed to besiege them. After Banu Qurayzah surrendered, the Muslims were allowed to strike every male with the edge of a sword and take the women and children captive. Their own Jewish law was applied to them.

When the judgment was declared, the tribe had no other option but to obey the ruling. The women were taken captive and their assets were divided among the Muslims. Only the adult male members were killed. In accordance to Jewish law, justice was served.

homework **weekend 17**

1. Why did the Muslims take action against Banu Qurayzah?

- A. Banu Qurayzah participated in the Battle of the Trench against the Muslims.
- B. Banu Qurayzah allied with the confederation army and violated the treaty of neutrality.
- C. Banu Qurayzah secretly expelled Banu Nadir.
- D. Banu Qurayzah refused to accept Islam.
- E. Banu Qurayzah killed the companions of Rasūlullāh (S) during the Battle of the Trench.

2. Which of the following statements about Banu Qurayzah are correct?

- A. They were one of the three prominent Jewish tribes in Madinah.
- B. They entered into a treaty of neutrality with Rasūlullāh(S), after his migration to Madinah.
- C. They were determined to destroy Rasūlullāh (S) and his followers.
- D. During the Battle of the Trench, they sided with the Makkan army.
- E. All of the above.

3. After the Battle of the Trench, Banu Qurayzah realized that they had provoked the wrath of the Muslims for breaking the treaty of neutrality. At that point, what specific alternatives did they consider to prevent Muslim retaliation?

- A. They discussed accepting Islam.
- B. They discussed launching a surprise attack on the Muslims on the day of Sabbath.
- C. They discussed killing their own women and children and then attacking the Muslims.
- D. All of the above.
- E. Only (a) and (b).

4. How many days of siege were imposed on the Banu Qurayzah tribe by the Muslims?

- A. Three days and three nights.
- B. 25 days and nights.
- C. Three months.
- D. One year.
- E. Three years.

5. After the siege on Banu Qurayzah, who was appointed to judge the case of Banu Qurayzah's betrayal?

- A. Rasūlullāh (S) himself.
- B. Abū Sufyan.
- C. Sa'd Ibn Mu'adh.
- D. Salman the Persian.
- E. Banu Nadir.

6. The person who judged the case of Banu Qurayzah was appointed based on certain criteria. Which of the following criteria is correct?

- A. The person was biased towards the Muslims.
- B. The person was a former ally of the Banu Qurayzah, therefore, his appointment would eliminate any bias against the tribe.
- C. Banu Qurayzah believed the person would remain neutral because he was one of them.
- D. Only (a) and (c).
- E. Only (b) and (c).

7. What type of punishment was imposed upon Banu Qurayzah?

- A. They were banished from Madinah for six months.
- B. The entire tribe was killed.
- C. Only the adult male members were killed—women were taken captive and their assets were distributed among the Muslims.
- D. They were made slaves and their assets were distributed among the Muslims.
- E. None of the above.

8. Banu Qurayzah was punished according to which law?

- A. Jewish law as stated in the Torah.
- B. Qur'anic law.
- C. According to the laws set up by a tribunal.
- D. According to Roman law.
- E. They were not given trial, they were simply killed.

9. What punishment does Jewish scripture, the Torah, prescribe for the crime of breaking peace or waging war against an ally?

- A. Flog the guilty party with 100 stripes.
- B. Banish the guilty party from the society.
- C. Imprison the guilty party and enslave them.
- D. Kill the guilty party with the edge of a sword and destroy their properties, livestock, and crops.
- E. Kill only the male members of the guilty party with the edge of a sword and plunder their women, children, livestock, and wealth.

10. Read verse 26 of the sūrah about Banu Qurayzah. Write down the two things the Muslims did to the tribe.

- 1. _____
- 2. _____

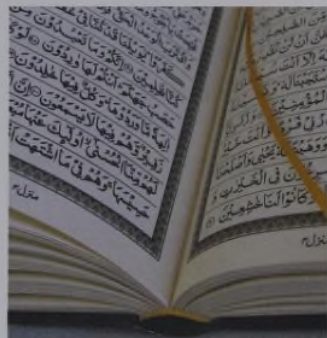
Sūrah Al-Ahzāb on the Battle of Khandaq

Objective of the Lesson:

Several verses of sūrah Al-Ahzāb discuss some of the critical moments during the Battle of Khandaq. The Muslim defense against 10,000 confederate soldiers was seriously challenged. This lesson will help students learn how to relate Qur'ānic verses to the incident and get a clearer picture of the battle.

In the previous two lessons, we studied the Battle of the Trench and Banu Qurayzah. In this lesson, we will study two rukū', or sections, from sūrah al-Ahzāb. Verses in these two sections were revealed to address the key issues during the battle. Since we already covered the details about the battle, we will now emphasize other aspects that were not previously mentioned.

Sūrah Al-Ahzāb was revealed towards the end of 5 A.H., shortly after the battle. The title of the sūrah is derived from the mention of *al-ahzāb* in verse 20, referring to the confederate army. In Arabic, the word Ahzāb means "party," "group" or "confederate." Twenty-seven verses in two rukū' cover various developments during and after the battle. We will select a few verses from the two rukū' and explain the meaning of the verses.



يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ
جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٣٣﴾

O you who believe! remember the favor of Allāh upon you when an army came upon you. Then We sent against them a storm, and hosts—you did not see them. And Allāh is ever Seer of what you do. (33:9)

Explanation of the meaning: The verse provides a summary of the entire battle. It begins by asking the believers

to remember. The early believers had first-hand experience with the battle, but the verse asks them to remember something that some of them probably did not fully realize. The Qur'ān says that Allāh had favored the Muslims when an army confronted them. It does not mention the favors specifically but we can identify a few of them based on what we studied in the previous two lessons. These favors are:

1. The ability to decide and agree upon a unique battle-plan of digging a trench,
2. The ability to finish the digging on time,
3. The ability to destabilize the enemy battle-plan,
4. The ability to prevent face-to-face battle,
5. The ability to hold off the enemy for more than 25 days, and
6. The ability to survive the treachery of Banu Qurayzah.

These favors were granted to the Muslims based on their own efforts and initiatives. However, there were other favors as well. For example, Allāh sent a violent storm that ruined the enemy camp and threw them into complete disarray. Allāh also sent angels, which are mentioned in the verse as hosts.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَلَبِغَتِ الْقُلُوبُ الْحَنَاجِرُ وَنظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿٣٤﴾

When they came upon you from above you and from lower part from you; and when the eyes flinched and the hearts reached the throats, and you imagined doubts regarding Allāh? (33:10)

Explanation of the meaning: There were random attacks at certain weak points along the trench. One such attack was launched in the eastern part of Madinah where the Ghatafan army almost crossed the trench. The Muslim defense at that part of the trench was weaker. One of the enemy warriors named **Amr Ibn Wudd** crossed the trench at its weakest point and climbed up the hilly terrain. Some of the weak-hearted Muslims were extremely frightened

when they saw Amr Ibn Wudd and feared that the enemy would now cross the trench and enter Madinah. These weak-hearted Muslims started imagining the worst consequences. This is stated in the phrase "you imagined doubts regarding Allāh." They thought the promise of Allāh about the victory of the righteous was never going to be fulfilled.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلَالًا شَدِيدًا ﴿٣٥﴾

There the Believers were tested, and they were shaken with a severe shaking. (33:11)

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿٣٦﴾

And see, the hypocrites and those in whose hearts there is a disease said: "Allāh and His Rasul did not promise us anything but a deception." (33:12)

Explanation of the meaning: It was normal for the believers to become afraid. Verse 11 does not say that the believers lost their hope, but in the next verse, we see how the hypocrites responded. They not only lost all hope, but also quickly blamed Allāh and His messenger for what they thought was a false promise. They thought that they were going to die. Allāh saves the righteous people who fight on His path. In fact, Allāh did save them—both the believers and the hypocrites—when 'Ali killed Amr Ibn Wudd.

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا هَذَا هُوَ الَّذِي قَالَ قَدْ أَجَاءَ الْغَوَاةُ وَبَسْتُمْ بِهَبْطِهِمْ الْقَبَاةَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

وَبَسْتُمْ بَسْطَ قَبَاةِهِمْ أَلَيْسَ الَّذِي يَقُولُونَ إِنَّ بُيُوتَنَا

عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿٣٧﴾
And remember, a party of them said: "O people of Yathrib! there is no stand for you, therefore go back." And a party of them began to ask permission of Rasūlullāh, saying: "Our houses are surely exposed." And they were not exposed. They desired nothing but to run away. (33:13)

Explanation of the meaning: Since there was no face-to-face battle, the enemies used other methods to influence the Muslims. They wanted the Muslims to believe that they had no power to resist the mighty Quraish army. Therefore, they should give up their resistance and go back to Yathrib. They used the term Yathrib to revive the memory of the past and possibly revert to pre-Islamic norms.

The actual blockade was on the outer border of Madinah, therefore, the houses in the city were not at risk. The women and children remained safe in the houses. When the Quraish tried to mislead the people, some of the weak-hearted, confused believers began asking permission from Rasūlullāh (S) to leave the battleground and return to their homes. It was only an excuse to avoid the battle.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ
لَآتَوْهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَيْسَرًا ﴿١٤﴾

And if an entry were made upon them from the outlying parts of it, and then they were asked for civil war, they would certainly have come to it, and they would not have stayed in them but a little while. (33:14)

Explanation of the meaning: The half-hearted believers wanted to go back to Madinah in order to save themselves from death. This revelation pointed out that if the enemy really penetrated the barrier of the trench, they would have engaged the Muslims in a fearsome battle. In such a battle, these half-hearted Muslims would not have survived long enough to guard their houses. In other words, they would have been killed anyway.

وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِن قَبْلِ لَا يُؤْلَوْنَ
الْأَذِينَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

And certainly they had already made a covenant with Allāh earlier that they would not turn their backs. And a covenant with Allāh will surely be inquired into. (33:15)

Explanation of the meaning: The covenant refers to the agreement made by some of the Muslims after suffering a setback in the Battle of Uhud. The Muslims experienced heavy losses in that battle solely due to the negligence of a few archers (for details see the Battle of Uhud). Rasūlullāh (S) had pardoned them with the understanding that they would not retreat from any future battle or disobey any of his commands.

أَشِحَّةً عَلَيْكَ ۚ فَإِذَا جَاءَ آخُوفٌ رَأَيْتَهُمْ يُنْظَرُونَ إِلَيْكَ
تُدْورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَإِذَا ذَهَبَ
آخُوفٌ سَلَفُوهُمْ بِالْأَيْسَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَا
يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦﴾

Being envious over you. But if a danger arrives, you will see them looking towards you—their eyes rolling about like one who faints for death. But when the danger is gone, they will assail you with sharp tongues, being envious over the good luck. These have not believed, so Allāh nullifies their deeds. And that is easy for Allāh. (33:19)

Explanation of the meaning: The half-hearted believers were jealous of the Muslims. Because: (1) the half-hearted believers lacked courage and determination to fight, and (2) they secretly desired a share in the war booty obtained by the Muslims. Their double standard was reflected in everything they did in their lives. During difficult times, when the fear of death gripped them, they sought help from the true believers. Once the difficulty ended, they turned against the believers. Due to such hypocritical conduct, their good deeds were nullified. (33:19)

لَيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ الْمُنَافِقِينَ
إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٧﴾

That Allāh may reward the truthful for their truthfulness, and He will cause the hypocrites to suffer, if He pleases, or He may turn towards them. Surely Allāh is ever most Forgiving, most Rewarding. (33:24)

Explanation of the meaning: Although the half-hearted Muslims were criticized and threatened with suffering, there was an indication that Allāh would treat them mercifully. All these half-hearted true Muslims shaped the history of Islam during the most difficult times. Based on this verse, if the half-hearted Muslims, in any period in time, sincerely pledged their faith in Islam, they would find Allāh most-forgiving for their past sins and most-rewarding for their good deeds.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِن
صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ فَرِيقًا
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿١٨﴾

And He brought down those out of the People of the Book who had backed them, from their fortresses, and He put terror in their hearts; you slew some part and you captured some other. (33:26)

وَأَوْزَنَكُمْ أَرْضَهُمْ وَدِينَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ
تَطْفَوْهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿١٩﴾

And He made you inherit their land and their homes and their belongings, and land which you have not trampled upon. Because Allāh is ever Possessor of power over all things. (33:27)

Explanation of the meaning: Here the mention of the People of the Book refers to the Jewish tribe Banu Qurayzah. We studied them in the previous chapter. When the Battle of the Trench started, the Jewish tribe saw an opportunity to defeat the Muslims once and for all. They made an agreement with the coalition army that they would sabotage the Muslims from within. The plan did not work due to a misunderstanding about taking friendly hostages.

After the battle, the Muslims barricaded the tribe in the city of Madinah. After the tribe surrendered, they were punished in accordance with Jewish law. The women were taken captive and their assets were divided among the Muslims. Only the adult male members of the tribe were killed.

In this lesson, we discussed only a few selected verses from sūrah Al-ahzāb. We learned how Allāh helped the Muslims and how He clarified some of the confusion and hesitation during the battle. We also saw that Allāh is sufficient as the Protector of the believers when they fight a just war on an actual battlefield or fight for a just cause in daily life. We recommend that you read verses 9–27 and the related commentaries in an English translation. In light of what we studied in the previous two lessons, you should be in a better position to understand the two rukūʿ.

1. In verse 33:9, Allāh says that He favored the Muslims during the Battle of Khandaq. Write down six favors that the Muslims experienced.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

2. Read verse 33:10. Based on the lesson, who came upon the Muslims from above and below?

3. Based on verse 33:12, why did the half-hearted believers blame Allāh?

4. What is the incident referred to in verse 33:26?

5. In verse 33:24, Allāh says that he might make the hypocrites suffer or He might turn towards them. Why did Allāh say He might turn towards the hypocrites? Explain your answer based on the lesson.

Hudaibiyah Treaty: *A Clear Victory*

Objective of the Lesson:

The Hudaibiyah treaty was largely viewed as a defeat for the Muslims, but the Qur'an confirmed that it was a clear victory. Soon after signing the treaty, Muslims could see why it was a victory. The treaty helped shape the future of Islam. The purpose of this lesson is to introduce a brief account of the treaty and discuss its lasting impact on the history of Islam.

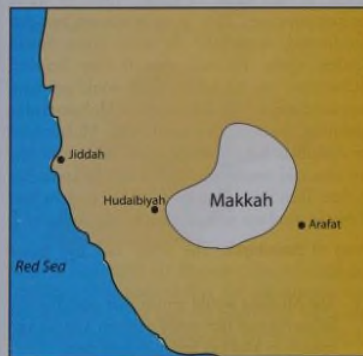


It is reported that in the sixth year of the Islamic calendar, in the month of Shawwal, Rasūlullāh (S) dreamed that he entered Makkah with his companions and performed 'Umrah (a lesser pilgrimage). The year was 628 C.E., one year after the Battle of Khandaq.

When Rasūlullāh (S) told his companions about the dream, they realized that it was a divine instruction to perform 'Umrah. Upon consultation with the companions, Rasūlullāh (S) began preparations for the lesser pilgrimage. In the month of Dhul Qadha, he began his journey with 1,400 companions and had 70 camels to sacrifice. The pilgrims wore the pilgrim clothes and were in the state of ihrām.

During every major mission, Rasūlullāh (S) used to take with him one of his wives. This time, Umm Salama was selected to accompany him.

Arrival at Hudaibiyah: The Quraish in Makkah feared the Muslims were coming to fight them. They held meetings and decided that they must stop Rasūlullāh's mission. Khālid Ibn Walid was sent with 200 horsemen (some accounts say 300 horsemen) to confront the Muslims. The Muslims learned that a huge army had gathered to obstruct their progress. Rasūlullāh (S) consulted his companions about a suitable strategy whereby they could avoid the army, yet get closer to Makkah. After consulting, they decided to take a different route—a route usually not taken by travelers. They chose a rough, rocky route that remained



unnoticed by the Quraish or the advancing army of Khālīd Ibn Walīd. Thus, they reached Hudaibiyah, a place very close to Makkah.

Investigating Muslim intentions: Khālīd Ibn Walīd returned to Makkah to update the Quraish about how the Muslims escaped by a different road. The Quraish sent a few people to find out more about the pilgrims and their intentions. Someone noticed that the Muslims were wearing ihrām. This indicated they were eager to perform a pilgrimage, not fight. He also noticed a large number of camels were brought for the purpose of sacrifice. At the end of a pilgrimage, the camels are slaughtered to mark the completion of Hajj or 'Umrah. This also indicated that the Muslims came for peaceful reasons.

'Uthman sent to negotiate: The Muslims did not want to proceed unless their safety could be assured. In order to ensure their safety, Rasūlullāh (S) first asked 'Umar to go to Makkah and persuade the chiefs to let them perform 'Umrah. 'Umar suggested that he was not the right candidate as the Makkans did not respect him very much and his presence might complicate the situation. Upon further consultation, everyone decided to send 'Uthmān bin Affān, because he had more tribal connections with many of the chiefs and they liked him for his gentle behavior.

The Makkans allowed 'Uthmān to perform the duties of 'Umrah. However, he refused to perform these duties without Rasūlullāh (S). After hearing this, the Makkans became angry. They held 'Uthmān back in Makkah.

Bai'ah al-Ridwān: The Muslim camp was eagerly waiting for 'Uthmān to return. When he did not return and more time passed, a rumor spread that he had been killed. Rasūlullāh (S) vowed that he would not return without getting revenge for 'Uthmān's murder. Rasūlullāh (S) sat down under a tree and took an oath from all his companions. They promised to protect Rasūlullāh (S) under any circumstance. This oath came to be known as the **Bai'ah al-Ridwān**. The Qur'ān mentions about the oath as follows:

Now Allah indeed was satisfied with the Believers when they swore allegiance to you under the tree, then He knew what was in their hearts, therefore He sent down Sekinah upon them, and He rewarded them with a Near Victory. (48:18)

Later, 'Uthmān safely returned from the Makkah camp. It was a relief for the Muslims to see him alive.

The Makkans sent a messenger to scare and threaten the Muslims. By this time, the Muslims were ready to fight the Makkans if they wanted to fight. Rasūlullāh (S) told the messenger that if the Makkans fought them, Rasūlullāh (S) would fight until his head was separated from his body. But if they wanted peace, he would be ready to accept peace initiatives.

Quraish compromise: The Quraish wanted to avoid the fight, but at the same time, they wanted to save their honor by not giving in to Muslim pressure. They sent **Suhail Ibn Amr** to negotiate a deal with the Muslims. He mentioned the terms of the treaty to Rasūlullāh (S) and Rasūlullāh (S) agreed to them.

Rasūlullāh (S) asked 'Ali to draft the agreement. 'Ali wrote "Bismillāhīrah Rahmānīrah Rahīm." Suhail objected to the opening words. He said that they did not recognize "Rahmān." Instead, he told them simply to write *Bismika Allāhumma*, which means "in your name, O Allāh." Then 'Ali wrote the first sentence: "This is an agreement between Muhammad, rasulullāh." At this point, Suhail objected again. He said that if they believed Muhammad was rasulullāh, there would not have been any dispute. They did not accept Muhammad as rasulullāh, therefore, they should write Muhammad Ibn Abdullah. Rasūlullāh (S) asked 'Ali to erase the part that said rasulullāh, but 'Ali said he could not do that. Then Rasūlullāh (S) asked 'Ali to show him where the word was written, then he erased the word.

Treaty of Hudaibiyah: The treaty had five major points.

1. The Muslims would return that year, but the following year they could perform 'Umrah and remain in Makkah for only three days.

2. The treaty would remain valid for ten years. During that period, nobody from either side would shed the blood of the other side.
3. Each tribe would have the right to enter into an agreement with any party of their choice, but everybody would follow the terms of the treaty.
4. If anyone from the Quraish went to Rasūlullāh (S) without the permission of his guardian, he would be returned. But if anyone from Rasūlullāh's side went to the Quraish, they were not bound to return him.
5. Each party would be neutral in the event of a war with a third party.

Reaction to the peace treaty: The Muslims thought the treaty was a defeat for them. Rasūlullāh (S) indicated that for all practical purposes, the mission ended, and, therefore they could, sacrifice the camels. However, the Muslims were not ready to sacrifice the camels because there had been no pilgrimage. The entire Muslim camp was engulfed in a silent conflict.

Conflict resolution: Rasūlullāh (S) did not know how to solve the crisis among the Muslims. At this point, his wife Umm Salama provided meaningful advice to solve the crisis. Earlier, we mentioned that Umm Salama was selected to accompany Rasūlullāh (S) to 'Umrah. She was one of the senior

to do two things: (1) shave his head to indicate the end of pilgrimage and (2) sacrifice a camel to mark the end of the pilgrimage.

Rasūlullāh (S) came out of his tent and began shaving his head. The companions watched him with silent curiosity. Then Rasūlullāh (S) began sacrificing a camel to mark the end of the pilgrimage. At that point, the companions could not resist. They began shaving each other's hair and then joined together to sacrifice the camels. The crisis in the Muslim camp was averted. Everyone accepted the pilgrimage had ended for the year.

Clear victory: When the Muslims were returning from Makkah, Allāh revealed verse 48:1, indicating the treaty was not only a victory for the Muslims, but a clear victory.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Surely We have given a victory to you,— a Clear Victory. (48:1)

As a result of the Hudaibiyah Treaty, for the first time, the Muslims felt relief from not fighting any more battles. They were able to concentrate on spreading Islam. People loved to see peace in the region. Many people who did not accept Islam before now began accepting Islam. The number of Muslims continued to increase. Rasūlullāh (S) sent messages about Islam to many different countries. Soon Islam became a way of life for a large number of people in Arabia. Although, initially, it appeared that the Treaty was a defeat, Allāh had a larger plan for the Muslims. The defeat turned into a victory—a clear victory.



wives of Rasūlullāh (S). She was calm, collected, and intelligent. She noticed that the companions were not ready to accept that the pilgrimage had ended when the treaty was signed. She told Rasūlullāh (S)



homework **weekend 19**

1. Where was the famous Hudaibiyah Treaty signed?

- A. In front of the Ka'bah.
- B. At Mount Arafat.
- C. At Madinah.
- D. At Hudaibiyah.
- E. At Rasūlullāh's (S) residence.

2. According to the lesson, how far is Hudaibiyah from Makkah?

- A. 80 miles west of Makkah.
- B. 25 miles west of Makkah.
- C. 15 miles south of Makkah.
- D. 10 miles north of Makkah.
- E. A few miles outside of Makkah.

3. When was the Hudaibiyah Treaty signed?

- A. In 628 A.H., corresponding to 6 C.E.
- B. In 6 A.H., corresponding to 628 C.E.
- C. In 6 A.H., corresponding to 630 C.E.
- D. In 10 A.H., corresponding to 628 C.E.
- E. In 10 A.H., corresponding to 632 C.E.

4. Which wife of Rasūlullāh (S) accompanied him during the pilgrimage that ended with the signing of the Hudaibiyah Treaty?

- A. Umm Salama.
- B. Sawda.
- C. 'A'ishah.
- D. Khadijah.
- E. Maria.

5. Rasūlullāh (S) sent a companion to negotiate with the Quraish about making a pilgrimage. This companion did not return for a few days, leading to speculation that he had been killed. Who was the companion?

- A. Salman, the Persian.
- B. 'Umar ibn Al-Khattab.
- C. 'Uthmān ibn Affan.
- D. Ubaidah.
- E. Khālid Ibn Walid.

6. How many years of peace were agreed upon by signing the Hudaibiyah Treaty?

- A. 2 years of peace were agreed upon.
- B. 5 years of peace were agreed upon.
- C. 8 years of peace were agreed upon.
- D. 10 years of peace were agreed upon.
- E. 12 years of peace were agreed upon.

7. What is the name of the pledge undertaken by the Muslims when they feared the Makkan Quraish might attack them at Hudaibiyah?

8. Although most Muslims thought that signing the Hudaibiyah Treaty was a moral defeat, what did Allāh say in a revelation about the treaty?

- A. He said it was a clear authority.
- B. He said it was a clear guidance.
- C. He said it was a clear agreement.
- D. He said it was a clear victory.
- E. He said it was a clear injustice.

9. After signing the Hudaibiyah Treaty, the Muslims were visibly disturbed that the pilgrimage did not take place. What two things did Rasūlullāh (S) do to indicate that it was the end of the pilgrimage?

- A. _____
- B. _____

10. Who signed the Hudaibiyah Treaty on behalf of the Makkan Quraish?

Mission to Tabūk: *A Test of Steadfastness*

Objective of the Lesson:

The expedition to Tabūk exposed the Muslims to a severe test. Many of them failed the test and many others emerged successful. The Muslims did not fight the Romans, but the expedition turned out to others be a show of power. When the Muslims later began conquering the outlying areas, the experience of Tabūk helped them. This lesson discusses the expedition and its twists and turns.



In the year 9 A.H./630 C.E., one year after Makkah was conquered, Prophet Muhammad (S) undertook a mission to Tabūk to stop a possible attack by the Roman Empire. Tabūk is northwest of Arabia in the border area of present-day Jordan. The mission is known as the Battle of Tabūk because Rasūlullāh (S) halted here for ten days, waiting for the Roman army to show up for a battle. However, when the Romans did not appear, Rasūlullāh (S) returned without engaging in a pre-emptive attack. There was no battle.

Even though there was no battle, the mission provides interesting details about the extensive preparations, participation, and battle strategy of the Muslims. There were trials and tribulations for the Muslims and the half-hearted hypocrites before, during, and after the mission. The mission also provided an interesting display of Muslim military power and command over the region. It is reported that the Muslim army was 30,000 strong. According to modern warfare terminology, the army was equivalent to three divisions, where each division consisted of 10,000 men. By any measure, a battle with three divisions would have been a massive battle. It required an enormous amount of time, effort, and resources to mobilize such a large army. Rasūlullāh (S) had to keep the army motivated to fight a foreign enemy, who were known for their ferocity and superior capabilities.

The Roman Empire: During the time of Rasūlullāh (S), there were two major external superpowers close to Arabia—one was the Romans, or Byzantines, and the other was the Persians. Both were enemies of each other and they fought fierce battles against each

other. In the Qur'an, sūrah Ar-Rūm begins with a reference to the defeat of the Romans by the Persians. Between 610 C.E. and 619 C.E., the Romans were completely defeated by the Persians on all fronts—Jerusalem, Damascus, Alexandria, and large parts of Egypt and Libya. Verse 3 of the sūrah was a prophecy that the Romans would soon become victorious. This prophecy began to be fulfilled shortly after the verse was revealed. In the year 628 C.E., two years before the mission to Tabūk, the Romans completely defeated the mighty Persians and the Persian king, **Khosrow**, was captured and executed.

By 622 C.E., when Rasūlullāh (S) migrated to Madinah, the Roman Emperor **Heraclius** defeated the Persians on many fronts and occupied Syria. For a long time, Syria was a colony of the Roman Empire.

Roman and Persian interest in Arabia: During the time of Rasūlullāh (S), Roman and Persian interest



in Arabia was very low. To them, the land had no economic or political value. Politically, Arabia did not pose a threat to the Romans or the Persians. Earlier, when Rasūlullāh (S) had sent the message of Islam to both empires, they rejected the message.

Possible Roman attack: During the battles of Badr, Uhud, and Khandaq, Muslims were able to prepare for battle based on advanced information received about enemy preparations. At the time of the mission to Tabūk, Rasūlullāh (S) received advance information. A Rumor spread in Arabia that Heraclius had decided to attack Arabia. The rumor was circulated and magnified by some of the traders en-route from Syria to Madinah. Abū

'Amir, a Christian man from Syria, also spread the rumor. War preparations may have been under way as the Romans were celebrating their recent victory over the Persians and possibly preparing for other crusades.

Muslim preparation for the battle: During the battles at Badr, Uhud, and Khandaq, the enemies came close to Madinah to attack the Muslims. This time, Rasūlullāh (S) decided that he could not let the enemies come close to Madinah. He realized that if he delayed his war preparations, the Romans could attack the Muslim-controlled provinces or they might come closer to Madinah. He decided to launch a counter-attack on the Romans before they could attack the Muslims closer to home.

Once the decision was made, Rasūlullāh (S) asked his companions to prepare for battle. He sent representatives to different Arab tribes asking for their support in the battle. All of the tribes sent men to participate in the battle. Thus, an army of about 30,000 men was formed. This time, Rasūlullāh (S) did not allow 'Ali to participate in the mission. Instead, he appointed 'Ali to govern Madinah in his absence.

Reluctance to participate: Even though thousands of companions readily came forward to join the army, there were many who gave various excuses for not participating. **Sūrah at-Taubah** details these issues related to the mission.

Some of the excuses given were:

- It was a hot summer month, not a good time for a journey.
- Dates had ripened and people needed to stay to harvest them.
- Muslims did not have enough power to defeat the mighty Roman army.
- Men might become attracted to Roman women.
- Some men were already doing good deeds, therefore, they did not need to go.



Rasūlullāh (S) allowed many unwilling, hesitant people to decline participating in the mission. He knew that they would create problems during the mission instead of offer assistance. Allāh sent revelations to condemn them.^{9:24; 9:39; 9:81} Rasūlullāh (S) exempted the old, then sick, and minors. He also exempted a few other genuinely interested people who could not find arms to fight with or camels to ride on.^{9:91-92} These people cried because they could not participate in the mission. Allāh sent revelations to applaud them.

Camp at Tabūk: After traveling for nearly a month, the Muslims camped at Tabūk in the territory of Jordan. This territory was within Roman jurisdiction. If the Romans had any intention of attacking Arabia or fighting the Muslims, this was the time to start the battle. However, there would be no battle. Muslim historians give two different reason why no battle was fought.



According to one version of events, the Romans were so afraid of the Muslim army that they ran away. By withdrawing their army, they tried to give the impression that they did not mobilize any forces against the Muslims.

According to another version, the Romans had no intention of fighting the Muslims. Their main enemy was the Persians, and any war preparations were directed towards fighting other battles on those fronts.

After waiting in Tabūk for about ten days, Rasūlullāh (S) decided to return to Madinah. He ascertained that the Romans were not posing any threat and they did not want to confront the Muslims. Rasūlullāh (S) could have plundered the

Roman territory, but this was not his motive or mode of action. He made a pre-emptive march to Tabūk, but did not launch a pre-emptive attack.

Positive outcome of the mission: Even though there was no battle and no war booty for the Muslims, there were several positive outcomes from the mission:

(a) The mission improved the prestige of the Muslim army and Islam became known to the frontier regions. Rasūlullāh (S) impressed the people on the frontier with his military strength. At the same time, he also impressed them with his kind-heartedness by not plundering their assets. People began to consider Islam a peaceful religion.

(b) Rasūlullāh (S) made peace treaties with the leaders on the frontier. Some of the Arab tribes in the region agreed that they would not support the Romans against the Muslims. Muslim traders in Syria would be granted safety in the region.

(c) These peace treaties paved the way for many frontier tribes to accept Islam in the near future.

(d) Many Arab tribes that had not accepted Islam before began to accept Islam.

(e) The tiresome journey to the Jordan border helped the companions learn about the difficult terrain. The lengthy journey and the war preparations taught them methods of warfare against the superpowers of that time. Due to this experience, after Rasūlullāh (S) passed away, the Muslims were able to conquer Syria and expand in to other territories north and east of Arabia.

The lesson provides interesting information about Muslim military power and command over the region. Although there was no battle, the mission opened up many avenues for the future spread of Islam in other regions. The mission showed that Muslims were ready to respond to Rasūlullāh's (S) call and defend Islam with their wealth and lives.

homeworkweekend 20

1. During the Mission of Tabūk, who was appointed governor of Madinah to rule in the absence of Rasūlullāh (S)?

- A. Abū Bakr.
- B. 'Alī.
- C. 'Uthman.
- D. Salman al-Farsi.
- E. Abū 'Amir.

2. Why were the Romans not interested in attacking Arabia?

- A. There were no sea routes to Arabia.
- B. They were afraid of Rasūlullāh (S).
- C. There was no economic or political value in Arabia.
- D. They were afraid of the summer months.
- E. They needed to harvest the dates.

3. During which season was the Mission to Tabūk undertaken?

- A. Winter months.
- B. Summer months.
- C. Spring season.
- D. Hurricane season.
- E. Festival season.

4. According to the lesson, who was the emperor of Persia at the time of Rasūlullāh (S)?

- A. Heraclius.
- B. Khosrow.
- C. Alexander the Great.
- D. Pharaoh.
- E. Salman the Persian.

5. According to the lesson on the mission to Tabūk, who spread and magnified the rumor that the Romans were preparing to attack Arabia?

- A. Heraclius.
- B. Banu Nadir.
- C. Abū Jahl.
- D. Abū 'Amir.
- E. Khālid Ibn Walid.

6. According to the lesson on the mission to Tabūk, many people expressed their unwillingness to participate in the mission. What was the cause(s) of their unwillingness?

- A. People were afraid of the mighty Romans.
- B. It was summer and the heat was oppressive to undertake such a mission.
- C. It was harvest season and the dates were ripe. Men wanted to harvest the fruit.
- D. All of the above.
- E. Only (a) and (c).

7. According to the lesson, Muslim historians provide two different reasons why the Romans did not show up to fight the Muslims. What are the two reasons?

- 1. _____
- 2. _____

8. What do you think was the greatest achievement for the Muslims in the Mission to Tabūk?

9. Read verse 9:42. The verse says that the hypocrites would have participated in the expedition if they saw two advantages. What two advantages are mentioned in the verse?

- 1. _____
- 2. _____

10. How did people react when Rasūlullāh (S) told some of them, who were genuinely interested in participating in the Mission to Tabūk, they would not be allowed to join because they did not have weapons or camels to ride?

- A. They felt relief.
- B. They were angry with Rasūlullāh (S).
- C. They cried because they were disappointed.
- D. They secretly joined the mission.
- E. They joined the Roman army.

Farewell Pilgrimage

Objective of the Lesson:

The Farewell Pilgrimage is remembered in the history of Islam as a significant event. The Prophet (S) delivered a famous sermon during the pilgrimage. This sermon summarizes the key responsibilities of Muslims. This lesson introduces students to the sermon and provides an overview of the Farewell Pilgrimage.



The Farewell Pilgrimage refers to the famous pilgrimage made by Nabi Muhammad (S) in the year 10 A.H./632 C.E. This pilgrimage was the final pilgrimage made by Rasūlullāh (S). Soon after the pilgrimage, he passed away. For this reason, this pilgrimage is widely known as the Farewell Pilgrimage. In Arabic, this pilgrimage is called **hijjat-al-widah**. A few important events happened during the pilgrimage—involving Rasūlullāh's sermon. Therefore, it is important for us to know about the pilgrimage and the sermon delivered during the pilgrimage.

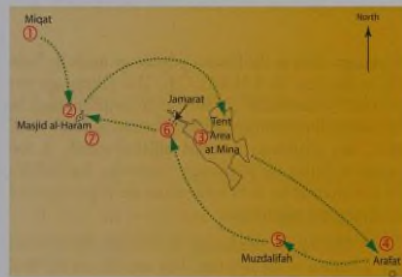
During the pilgrimage, Rasūlullāh (S) delivered a sermon to the pilgrims. This sermon was the final sermon delivered by Rasūlullāh (S). In Arabic, this sermon is called **Khutbatul Widadh**. In English, it is popularly called The Last Sermon or The Farewell Sermon. The details of the sermon are mentioned in almost all the books of Hadith. Minor details vary in each book, but the overall details and emphasis on the core message is the same.

Preparation for Hajj: According to several ahādith, the angel Jibril appeared to Nabi Muhammad (S) every year to recite the Qur'an with him. In the year Rasūlullāh (S) passed away, Jibril visited twice. Because of this, Rasūlullāh (S) deduced that he would not live very long. He told his companions and asked them to invite people from far-off places to come and participate in the Hajj that year. Everybody



understood that it would be Rasūlullāh's (S) final pilgrimage. For this reason, for the first time, a large number of Muslims gathered for Hajj. It is reported that more than 70,000 people assembled for Hajj. By the time Hajj started, more than 100,000 Muslims entered Makkah to perform *taawuf* and other rituals.

Date and place of delivery: On the 9th day of Dhu al-Hajj, 10.A.H./632 C.E., Rasūlullāh (S) led the pilgrims through the valley of Mina to the Mountain of Arafat and stopped at the **Valley of Ura-nah**. There, he sat on a camel and delivered the sermon that is known as the Farewell Sermon. As you can imagine, it was very difficult to address a crowd of 120,000 people without a loudspeaker. During Hajj, Rasūlullāh (S) was not feeling well



and his voice could not reach all those who were present. Therefore, he asked his companion, **Rab'ah Ibn Umayyah Ibn Khalaf**, who had a loud beautiful voice, to repeat the sermon after him. He carefully repeated Rasūlullāh's (S) sermon, sentence by sentence, so that everyone could hear.

The Last Sermon: The Last Sermon contains many parts. It can be read as a continuous speech or broken down into individual parts. For the sake of understanding the message of the speech, we have divided it into individual parts. Each part requires careful attention.

First, Rasūlullāh (S) praised and thanked Allāh. Then he said:

1. People! Lend me an attentive ear for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully, and take these words to those who could not be present here today.

2. O People! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allāh has forbidden you to take usury; therefore, all usurious interest obligations shall henceforth be given up. Your capital, however, is yours to keep. You will neither inflict nor suffer any injustice.

3. Allāh has judged that there shall be no usury and that all usurious interest due to Abbās Ibn Abd al Muttalib [Rasūlullāh's uncle] shall henceforth be waived.

4. Beware of Shaitān for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

5. O People! It is true that you have certain rights in regard to your women, but they, too, have rights over you. Remember that you have taken them as your wives, only under Allāh's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never be unchaste.

6. O People! Listen to me in earnest, worship Allāh, say your five daily prayers (Salāh), fast during the month of Ramadan, and give your wealth in Zakāt. Perform Hajj if you can afford it.

7. All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; also, a white

has no superiority over a black, nor does a black have any superiority over a white—except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

8. Remember that one day you will appear before Allāh and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

9. O People! No prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O people, and understand the words which I convey to you. I leave behind two things, the Qur'an and the Sunnah, and if you follow these



you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listened to me directly. Be my witness, O Allāh, that I have conveyed your message to your people.

Toward the end of his sermon, Nabi Muhammad (S) asked three times: "O people, have I faithfully delivered unto you my message?" The entire congregation replied in a loud voice: "By Allāh, yes!" In Arabic, it was: "Allāhumma na'am." The response

filled up the sky like a thunder. Then Rasūlullāh (S) raised his forefinger and said: "Be my witness, O Allāh, that I have conveyed your message to your people."

Revelation of verse 5:3: Towards the end of the sermon, Allāh revealed verse 5:3. This verse supplements the Last Sermon and serves as a conclusion of the sermon. This verse says:

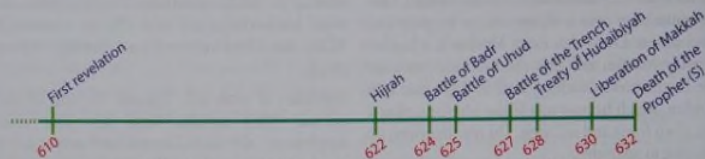
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

...This day I have perfected for you your religion, and completed upon you My blessing, and have accepted for you ISLAM as the religion. (5:3)

Variations: There are at least three different variations of the sermon available in hadith. These variations pertain to some of the smaller details, but these differences are significant. Most of the variations involve details mentioned at the end of the sermon. One report says Rasūlullāh (S) said: "I leave behind two things, the Qur'an and the Sunnah." Another version says the statement was: "I leave behind two things, the Qur'an and **Ahl-al-bayt**." The word **Ahl-al-bayt** means "the family of the House," implying the family of Rasūlullāh (S). A third version of the statement says: "I leave with you the Qur'an, you shall uphold it."

What the variations mean: Although it appears that the variations mentioned above are small, the significance is enormous. Muslims are in wide disagreement about these details. The cause of rift between the Sunnis and the Shī'ahs began with this statement. The Sunnis believe Rasūlullāh (S) said: "I leave behind two things, the Qur'an and the Sunnah." The Sunnis believe they follow the sunnah, or the practice of Rasūlullāh (S). These practices were reported by the companions of Rasūlullāh (S).

The Shī'ahs believe in the second version of the statement: "I leave behind two things, the Qur'an and **Ahl al-bayt**." According to them, Rasūlullāh



The timeline of the Rasūlullāh's (S) career as a messenger of Allāh.

(S) gave legitimate leadership to the "people of the House," implying 'Ali and his descendants. 'Ali was his cousin and son-in-law. The Shi'ites believe that after Rasūlullāh (S) passed away, legitimate leadership of the community should have been passed on to 'Ali. According to them, the Muslims made a serious mistake by nominating Abū Bakr as the immediate successor and then 'Umar and 'Uthmān as the next two successors.

The Sunnis dispute this argument. According to them, 120,000 pilgrims listened to the Farewell Sermon and they could not be wrong. A few days after the sermon, Rasūlullāh (S) passed away. The memory of the Sermon was fresh in the minds of the Muslims. If Rasūlullāh (S) truly said "the people of the House," all the senior and highly respectable companions would be wrong.

A third version of the statement says Rasūlullāh (S) said: "I leave for you the Qur'ān, you shall uphold it." According to this theory, Rasūlullāh (S) did not say "Sunnah." He only advised them to follow the Qur'ān and nothing else. People who believe in this version want to reject hadith altogether.

Regardless of any variations you may read or hear about the Farewell Sermon of Rasūlullāh (S), the underlying message is that people must adhere to the Qur'ān and the sunnah of Rasūlullāh (S) as the guiding principles in their lives. Whatever he mentioned in the Sermon was already clearly mentioned in the Qur'ān. Rasūlullāh (S) simply pointed out some of these messages in the Sermon. The Last Sermon is one of the best summaries of our rights and duties as Muslims. May Allāh help us and guide us to live by the spirit of Islam.

homework **Weekend 21**

1. How many pilgrimages were performed by Nabi Muhammad (S) after 10 A.H./632 C.E.?

- A. 1 pilgrimage.
- B. 2 pilgrimages.
- C. 3 pilgrimages.
- D. 5 pilgrimages.
- E. No other pilgrimage were performed.

2. Where was the Farewell Sermon delivered?

- A. In Badr valley.
- B. In Urah valley.
- C. In Uhud valley.
- D. In Hijaz valley
- E. In Khaybar valley.

3. According to most authorities, which verse of the Qur'ān was revealed during the Farewell Sermon?

- A. Verse 2:286.
- B. Verse 5:3.
- C. Verse 4:5.
- D. Verse 5:100.
- E. Verse 96:1-5.

4. Which of the following is a message delivered in the Last Sermon?

- A. All Arabs have superiority over all non-Arabs.
- B. Men and women have certain rights over each other.
- C. All usurious practices should be given up.
- D. All of the above.
- E. Only (b) and (c).

5. Sometimes people disagree with a certain part of the Last Sermon. Which part of the Last Sermon is disputed?

- A. Whether men and women have certain rights over each other.
- B. Whether men can accept interest.
- C. Whether Rasūlullāh (S) left behind only the Qur'ān, his sunnah or Ahl al-Bayt.
- D. Whether all mankind was created from Adam and Eve.
- E. Whether new prophets will appear after Muhammad (S).

6. According to the Last Sermon, on what basis can a person have superiority over another?

- A. On the basis of skin color.
- B. On the basis of whether he is of Arab origin.
- C. On the basis of piety and good action.
- D. On the basis of the language spoken.
- E. On the basis of wealth.

7. In the Last Sermon, Rasūlullāh (S) advised us to be careful of Shaitān regarding certain things. What was he referring to?

- A. Eating an apple from the tree.
- B. Temptation of Shaitān in small matters.
- C. Feeding and clothing poor people.
- D. Muslim Brotherhood.
- E. Revolving against kings.

8. At the end of the Farewell Sermon, what did Rasūlullāh (S) tell everybody to pass on to others?

- A. His words.
- B. His rule.
- C. His family values.
- D. Ahl al-bayt to those who do not follow it.
- E. The teachings to Ahlul Kitāb.

9. In the Farewell Sermon, Rasūlullāh (S) hoped that the last person to hear the sermon after it had been passed on would do something. What did Rasūlullāh (S) hope he would do?

- A. The last person would ignore the message.
- B. The last person would write it down.
- C. The last person would commit it to memory.
- D. The last person would understand it better than those who listened to it directly.
- E. The last person would edit it and make changes to it.

10. During the year the Farewell Sermon was delivered, the angel Jibril did something with Rasūlullāh (S). What did he do?

- A. He washed Rasūlullāh's heart.
- B. He took Rasūlullāh (S) to mi'raj.
- C. He wrote down the entire Qur'an all over again.
- D. He reviewed the Qur'an twice with Rasūlullāh (S).
- E. He added the vowel signs in the Qur'an.

Performance of Hajj

Objective of the Lesson:

The performance of Hajj requires a clear understanding of the ritual. Behind the ritual lies important spiritual benefits. Students will learn each step of Hajj, beginning with the first day and ending on the last day. Minor variations are also discussed in the lesson.

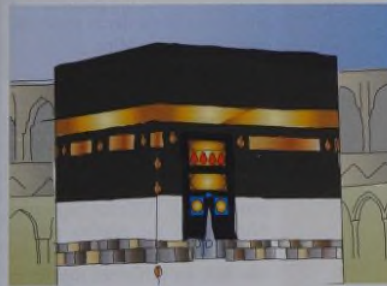


Hajj is the annual pilgrimage to Makkah and a pillar of Islam. Every adult Muslim who has the physical and financial ability, as well as safety of passage, is required to perform the Hajj. While Hajj can only occur at the appointed time during the month of Dhul Hajj, the pilgrimage of 'Umrah can be performed any time of the year.

Types of Hajj: The Hajj can be performed in three different ways. The residents of Makkah perform **Hajj-e-Ifrad**. People who reach Makkah ahead of the Hajj perform **Hajj-e-Tamattu'**. People reaching Makkah at the time of Hajj perform **Hajj-e-Qiran**. The pilgrims who perform 'Tamattu', or Qiran Hajj, have to perform 'Umrah prior to the Hajj.

Benefits of Hajj: It is narrated that Rasūlullah (S) had stated that an accepted hajj (Hajj-e-Mabroor) has the reward of entry to Jannah. It is also narrated that an accepted hajj erases all previous sins, as if the person is a newborn baby.

Miqat and Ihram: The Hajj requires pilgrims to maintain a state of physical and spiritual purity. To maintain purity, the pilgrims wear ihram. For women, ihram is any decent clothing that covers the body except the hands and face. For men, ihram is two unstitched, white pieces of cloth. These two simple white cloths erase any class boundaries between the rich and the poor. All are equal in front of our Lord except those who have more taqwa. The ihram cloth must be worn before the pilgrims cross the geographical boundaries known



as **Miqats**. The five miqats are located at certain distances from Makkah. Most airlines alert pilgrims when they cross a miqat. Once a miqat is crossed, the pilgrims continuously recite the **talbiyah**. The meaning of the talbiyah is "Here I am, O Allah, here I am. You have no partners, here I am. Surely all the praise and the riches and the Kingdom belong to You. You have no partners with You."

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ،
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ،
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ
لَا شَرِيكَ لَكَ

Labbaik Allāhumma labbaik. Labbaika la sharika laka labbaik. Inna l-hamda wa na'mata laka wal mulk la sharika laka.

Umrah: Once the pilgrims reach Masjid al-Haram in Makkah, they perform the minor Hajj, or 'Umrah. The rituals of 'Umrah can be completed within a few hours. The pilgrims begin their tawaf by walking around the Ka'bah. They walk around the Ka'bah in a counter-clockwise way. The tawaf involves completing seven circles around the Ka'bah. During these walks, the pilgrims recite many du'a. The tawaf is followed by two rak'at salāt behind the

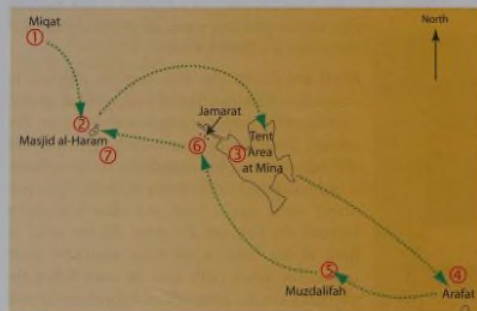


Maqam-e-Ibrahim. After drinking zamzam water, pilgrims perform the Sa'i. This is seven rounds of brisk walking between the hills of Safa and Marwa. This step reminds us of the perseverance and trust Mother Hajar had in Allāh when she ran between these two hills in search of water for her infant son Ismail. The pilgrims who are performing Hajj-e-Tamattu' can now come out of the state of Ihram by cutting or trimming their hair. This is because the pilgrims arrived few days early and the Hajj may not have started yet.

Dhul Hajj 8: This is the first day of Hajj. Pilgrims take a shower, wear ihram cloths, make an intention for Hajj, and start reciting the talbiyah. Then they proceed to Mina, which is a valley near Makkah.

Mina has hundreds of thousands of tents to house the pilgrims. The pilgrims spend the day in prayer and spend the night in Mina.

Dhul Hajj 9: The pilgrims now proceed to Arafat. The day of Arafat is the most important day of Hajj. The importance of Arafat is emphasized in the phrase "Hajj is Arafat." Pilgrims spend the day in earnest prayer and ask Allāh for forgiveness. After sunset, the pilgrims proceed to Muzdalifah. The Maghrib and Isha salāt are performed together in



Days of Dul Hajj	State of Ihram	Fajr Salah	Actions	Night
8 Dhul Hajj	In Ihram	In Makkah	<ul style="list-style-type: none"> Ihram for Hajj Depart Makkah for Mina Dhuhr, 'Asr, Maghrib, and Isha salāt at Mina 	Spend the night at Mina
9 Dhul Hajj	In Ihram	At Mina	<ul style="list-style-type: none"> Arrive at Arafat Dhuhr and 'Asr Salāt at Arafat Listen to Hajj Khutbha Spend time in prayer Leave Arafat after sunset 	<ul style="list-style-type: none"> Arrive at Muzdalifah Maghrib and Isha salāt Collect 49-70 small pebbles. Spend the night at Muzdalifah
10 Dhul Hajj	In Ihram until hair cut	At Muzdalifah	<ul style="list-style-type: none"> Arrive at Mina Throw 7 rocks at Big Jamarah Sacrifice at Mina Cut hair, then come out of Ihram Arrive at Masjid Al-Haram for Tawaf-e-Ifadah 	Spend the night at Mina
11 Dhul Hajj	No Ihram	At Mina	<ul style="list-style-type: none"> Throw 7 rocks at each jamarah: first at the small one, then the middle one, and finally the large one. If Tawaf-e-Ifadah is not performed, then go to Masjid Al-Haram for the Tawaf 	Spend the night at Mina
12 Dhul Hajj	No Ihram	At Mina	<ul style="list-style-type: none"> Throw 7 rocks at each jamarah: first at the small one, then the middle one, and finally the large one. 	<ul style="list-style-type: none"> If possible before Maghrib, go to Makkah for departure after Tawaf-e-Wida If unable to go to Makkah, spend the night at Mina
13 Dhul Hajj	No Ihram	At Mina	<ul style="list-style-type: none"> Throw 7 rocks at each jamarah: first the small one, then the middle one, and finally the large one. 	Go to Makkah for departure after Tawaf-e-Wida
Tawaf-e-Wida is the final act before leaving Makkah. (Tawaf-e Wida has no Sa'i.)				

Muzdalifah, but not in Arafat. Muzdalifah does not have tents or housing. Therefore, the pilgrims spend the night under the open sky. Here the pilgrims collect from 49-70 small pebbles to throw at Jamarat during the next three to four days.

Dhul Hajj 10: The Fajr salāt is performed at Muzdalifah. Next the pilgrims proceed to their tents

in Mina. From here they will proceed to Jamarat to throw pebbles to renounce the satanic tendencies in their soul. The Jamarat is located within walking distance across the tents. On this day, the pilgrims throw seven pebbles only at the big Jamarat. A few years ago, the Jamarat were shaped like pillars, and were too small for the large crowd. Now the Jamarat

have been rebuilt as wide walls, so the pilgrims can avoid stampedes. The pilgrims then sacrifice an animal or arrange to make a sacrifice. This is the day of Eid al-Adha. Then the pilgrims shave or trim their hair. Once their hair is cut, the pilgrims can come out of the state of Ihram. The next step is to perform **Tawaf-e-Ifadah**. Pilgrims travel from Mina to Masjid al-Haram. Tawaf-e-Ifadah involves steps similar to Umrah, that is, seven rounds of tawaf around the Ka'bah and two rakat salât at Maqam-e-Ibrahim and Sa'i. Then they return to Mina to spend the night.

Dhul Hajj 11: From the previous day, the pilgrims are not in ihram cloths anymore. If Tawaf-e-Ifadah was not performed the previous day, it can be completed today. The pilgrims throw seven pebbles at each of the three jamarat. The total number of pebbles thrown today is 21. The day and night is spent in Mina.

Dhul Hajj 12 and 13: Some pilgrims may decide to depart Makkah on Dhul Hajj 12. Before they depart Mina, they have to throw seven pebbles at each of the three jamarat (a total of 21 pebbles). Before they leave Makkah, they must complete Tawaf-e-Wida.

By today, these pilgrims will have thrown a total of 49 pebbles (7+21+21).

If the pilgrims do not leave Makkah on Dhul Hajj 12, they remain in Mina. On Dhul Hajj 13, the pilgrims throw seven pebbles at each of the three jamarat. These pilgrims will have thrown 21 more pebbles, making the total count 70. Next they return to Makkah for their homeward destination. The last ritual in Makkah is Tawaf-e-Wida, or the Farewell Tawaf. This completes the rituals of the Hajj.

Hajj is not just a ritual, but an intense physical and spiritual exercise showing our love for Allâh, submitting to Him totally, preparing for death and the Hereafter, and avoiding Shaitân. Hajj teaches us how short this life is and the grand reward that awaits all believers in the Hereafter. Every adult Muslim, if he or she is healthy and can afford it, must perform the Hajj.

Madinah: Most of the pilgrims visit Madinah either before or after Hajj. Performing salât in the Masjid al-Nabawi provides tremendous rewards and blessings. However visiting Madinah is not an official step of the Hajj.

Three types of Hajj			
	Tamattu'	Qiran	Ifrad
Perform Umrah first	Yes	Yes	No
Remove Ihram after Umrah	Yes	No	Does not apply
New Ihram for Hajj	Yes	Same Ihram for Umrah and Hajj	Yes
Animal Sacrifice	Yes	Yes	Optional
Intention (Niyyah)	Separately for Umrah and Hajj	Together for Umrah and Hajj	For Hajj only
Tawaf-e- Ifadah	Yes	Yes	Yes
Tawaf-e-Wida	Yes	Yes	No

homeworkweekend 22

1. What are the three types of Hajj?

- _____
- _____
- _____

2. What is the most important day of Hajj?

- Dhul Hajj 8, pilgrims at Mina.
- Dhul Hajj 9, pilgrims at Arafat.
- Dhul Hajj 10, pilgrims throw pebbles at the Jamarat at Mina.
- Dhul Hajj 11, Tawaf-e-Ifadah at Masjid al-Haram.

3. When do the pilgrims reach Muzdalifah and where do they arrive from?

- Dhul Hajj 8, directly from Mina.
- Dhul Hajj 9, directly from Mina.
- Dhul Hajj 9, directly from Arafat.
- Dhul Hajj 8, directly from Makkah.

4. What is the last ritual of the Hajj in Makkah?

5. What is the reward for an accepted Hajj (Hajj-e-Mabroor)?

6. Arrange the four rituals of Umrah in the order they are performed.

- Drinking Zamzam water _____
- Sa'i (the walk between Safa and Marwa) _____
- Salât behind Maqam-e-Ibrahim _____
- Tawaf (the seven circular walks around the Ka'bah) _____

7. Memorize the Talbiyah, and be ready to recite it in front of the class next week.

Paradise and Hell

Objective of the Lesson:

The concepts of Paradise and Hell are emphasized throughout the Qur'an and Hadith. Students will learn why Paradise and Hell were created and the qualities of these two places. Narrations and graphic images about the two places are interpreted literally and metaphorically. Students will learn how they can avoid going to Hell and how enter Paradise.



Belief in the Hereafter is one of the fundamental requirements of our Iman. The Qur'an and Hadith of Rasūlullāh (S) tell us there will be an Awakening and life after the present life. In that life, we will be either in Jannah or in Hell, depending on how we lived our lives on earth. If we lead righteous lives based on the Qur'an and the Sunnah, we can expect to be in Jannah. However, if we lead sinful lives, we can be very sure to be on the wrong side in the Hereafter. Since the concept of the Hereafter is so important in Islam, the Qur'an has discussed it in many different ways. The scholars of Islam have discussed the realities of jannah and hell from many different angles. In this lesson, we will focus on the Qur'anic description and understand why we should try our best to enter jannah and not hell.

No other religious book devotes as much attention to the realities of the Hereafter as the Qur'an. Most of the shorter sūrahs in the last part of the Qur'an have eloquent themes about heaven and hell. All these sūrahs were revealed towards the beginning of Rasūlullāh's (S) career in Makkah. When these sūrahs are recited, they create a vivid picture in our minds about the consequences of human responsibility on earth.

Style of description: The true nature of heaven and hell can never be fully understood. As human beings,

we do not have the level of knowledge needed to fully understand the realities of the Hereafter. However, the Qur'an and the Hadith provide generous descriptions to give us an idea. Most of the descriptions are from the viewpoint of the Quraish people, who lived in the hot desert climate. Their likes and dislikes are emphasized in the descriptions of Jannah and Hell. Many Islamic thinkers believe that Jannah and Hell would be just like the literal descriptions given in the Qur'an and the Hadith. Others believe the realities would be such that we cannot even fully grasp them because we do not have the knowledge to understand the Unseen. They think these descriptions are provided in human language so that we, as humans, can relate to the reality.

An example will help us understand the analogy above. No matter how much we try, we can never fully describe the beauty of a sunset to a blind person. Similarly, we can never explain the beauty of Beethoven's music to a deaf person who has never heard a sound in his or her life. We can try to explain the beauty through lavish descriptions, interesting parables, or creative parallels. The person may understand part of it, but he or she will never understand the complete reality. Similarly, we do not have the faculty to fully understand the complete realities of heaven or hell. Therefore, the Qur'an has used earthly descriptions in simple terms so that we can get an idea of these realities.

Where is Heaven and Hell? The blessings of Jannah cannot be adequately understood in this life. Nor can we understand where Jannah and Hell are located. The Qur'an mentions that Jannah extends over the entire universe, including Earth.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٢٧﴾

And vie with one another towards protection from your Lord and a Garden whose breadth is as the heavens and the earth—prepared for the reverent. (3:133)

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ ﴿١٢٨﴾

You compete for forgiveness from your Lord and a Garden, the breadth of which is like the breadth of the heaven and the earth—prepared for those who believe in Allāh and His messengers. This is the grace of Allāh, He gives it to whom He pleases. And Allāh is the Master of great grace. (57:21)

Another verse says that no soul knows what is hidden for it in Jannah—it will refresh their eyes and will be a reward for what they did in their earthly lives.^{12,17}

What happens in Jannah? One of the biggest rewards of Jannah is serenity and peace.^{10,18} There will be no grief, work, fatigue, jealousy, or ill feelings in jannah.^{15,45-48; 56:25} Fruits will be abundantly available and they will hang low.^{43,73} People will recline on raised couches.^{36,56; 83:23} Youths will bring drinks for them.^{36:17-18; 76:19} The soul will be at rest and Allāh will be well-pleased with the residents.^{76:8}

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ
إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿١٢٩﴾

And We shall take out whatever of hatred is in their breasts. (15:47)



لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٣٦﴾

For you in it are abundant fruits out of which you will eat. (43:73)

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِ

مُتَّكِئُونَ ﴿٣٧﴾

They and their mates will be in shady groves, reclining on raised couches. (36:56)

Progress from level to level: Even in Jannah, we can hope to progress from one level to another. The Qur'an mentions eight different names for Jannah, each one representing one stage of its reality. One book of Hadith reports that the stages of Jannah are like eight doors.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرْفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْأَمْعَادَ ﴿٣٨﴾

But as to those who revere their Rabb, there are for them lofty mansions, above which are lofty mansions, well-founded, beneath them the rivers flow. The promise of Allah. Allah does not fail in promise. (39:20).

The Garden: The most common name used in the Qur'an to describe heaven is *Jannāt* or "gardens." The English equivalent of *jannāh* is paradise. The ideas associated with paradise are open to extensive imagination. The thought of a beautiful garden reminds us of plenty of flowers, singing birds, streams, fountains, butterflies, trees, fruits, shade, gentle breezes, and a relaxed environment. Paradise will have all these things and much more that we cannot possibly think of. The most common Qur'anic description of paradise is a garden beneath

which streams flow—an image that occurs more than thirty times in the Qur'an. Flowing water brings beauty, freshness, and liveliness to any garden.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ

وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ ﴿٣٩﴾

Allah promises to the believing men and the believing women Gardens beneath which flow the rivers, they will abide in them, and pure dwellings in Gardens of Eden. And the pleasure of Allah is the greatest. As for this, it is the supreme attainment. (9:72)

Interesting facts

The eight names of paradise are: Jannatul Khuld, Dārus Salām, Dāru Qarār, Jannātul 'Adn, Jannātul Ma'wā, Jannātu'n Na'im, 'Ilīyūn, and Jannātul Firdaus.

The seven names of hell are: Jahannam, Laza, al-Hutamah, Sa'ir, Saqar, al-Jahīm, and Hawīyah.

The most common name for paradise is *jannāt* in Arabic and *Blīst* in Persian.

Companions in Jannah: Jannah is not an isolated place to live. It has righteous people enjoying the bliss. The righteous children will be united with their righteous parents. Our parents are also children of their parents. If they are righteous, they will also be united. A righteous wife will be united with her righteous husband. If the wife is righteous, she will also be united with her parents and so on. One can imagine how several righteous generations and several righteous families would be united! The righteous circle would expand and increase. Obviously, the reality of Jannah is beyond our understanding.

The Qur'an mentions youths carrying cups of drinks. There will be wide-eyed, beautiful women.^{37-48; 52-20} The companions in heaven will be of equal age.⁷⁸⁻³³ We may tend to imagine paradise in earthly terms, but the heavenly atmosphere will be very cordial, pleasant, and blissful.

What happens in hell? Hell is the place for punishment. It is usually understood as a large pit of fire into which sinful men, women, and jinn will be thrown. Like Jannah, Hell has seven levels or stages. Each level has a different name. Some of the names of hell are Fire, Blaze, Burning, Crusher, Chastisement, and Abyss. An angel remains on guard over Hell. Punishment in Hell is very severe. It is mentioned in a Hadith that the intensity of the fire in the world is only one part of the total 70 parts of intensity of the fire in Hell. In extreme thirst, people will want water, but they will be given very hot, dirty water that will burn their bellies.

How to enter Jannah: Allah wants us to enter Jannah. However, there are no shortcuts or clever ways to enter. No one can enter paradise by bribing or by begging. Admittance into jannah is the reward we can hope for in the Hereafter.

No reward will come unless we work for it. In school, we cannot get a good grade unless we work for it. At home, we cannot have food unless one of our parents cooks it. They cannot cook it unless they buy food from the grocery store. They cannot buy groceries unless they earn money. Nothing happens without a person working to make it happen. Similarly, we cannot enter Jannah unless we work for it. We cannot act however we wish—we have to work in the manner Allah wants us to. Our parents cannot cook food haphazardly—they have to follow proper procedures to make the food taste good. In order for us to enter Jannah, we must work in a systematic manner, as indicated by the Qur'an and explained by the Sunnah of Rasūlullāh (S).

Everything we do in our daily lives should help us reach Jannah. We should make Jannah a goal in our lives. We should consciously work to achieve that goal. Before we do something suspicious or sneaky, we should ask ourselves if this act will lead us to Jannah or if it will increase our risk of going to Hell.

May Allah guide us all and help us to enter Jannah and help us try our best to gain entry to Jannah!

homework **weekend 23**

1. What is the most common name for paradise mentioned in the Qur'an?

2. According to the lesson, how many levels are there in heaven and hell?

- A. 3 levels for Jannāh, 7 levels for Hell.
- B. 5 levels for Jannāh, 5 levels for Hell.
- C. 1 level for Jannāh, 3 levels for Hell.
- D. 8 levels for Jannāh, 7 levels for Hell.
- E. 7 levels for Jannāh, 1 level for Hell.

3. Of the many rewards in Jannāh, which one is the most prominent?

- A. Couches to recline on.
- B. Fruits to eat.
- C. Silk garments.
- D. Milk to drink.
- E. Peace.

4. According to the lesson, most descriptions of Jannāh reflect the viewpoint of certain people. Who are these people?

- A. The sinners.
- B. The Quraish.
- C. The Jinn.
- D. The Jews.
- E. The children.

5. In verse 47:15, a parable of Jannāh is given. Which parable illustrates the features of Jannāh?

6. Verse 57:13 mentions that believers and sinners will be separated by a wall. What will be found inside the wall, and what will be found outside the wall?

Inside: _____ Outside: _____

7. Verse 39:20 mentions that those who fear Allāh and fulfill their duties will get something to enjoy. What will they get to enjoy? What can be found underneath the thing they will enjoy?

Thing to enjoy: _____

Underneath the thing: _____

8. Verse 7:44 mentions that the dwellers of Jannāh will speak to the dwellers of hell, asking them "we have indeed found true what our Lord had promised us, have you also found true what your Lord promised?" The dwellers of hell will give a response. What will their response be?

They will say: _____

9. Verse 11:107 mentions that the people in hell will dwell there for as long as the heavens and the earth endure. There is an exception mentioned in the verse. What is the exception?

10. Based on your reading of 11:107, how do you understand the exception Allāh mentioned in the verse?

Finality of Prophethood

Objective of the Lesson:

Muhammad (S) is the final prophet. The Qur'an and Hadith confirmed this, yet during the past 200 years, several people have claimed to be prophets. Students will learn that it is not possible for any new prophets to come, and Muhammad (S) is the final prophet in Islam.



According to accepted Islamic belief, the tradition of prophethood came to an end with Nabi Muhammad (S). Muslims all over the world believe in this concept. At least two Qur'anic verses and several ahadith confirm this. Only a small minority believes that Nabi Muhammad (S) is the most important Prophet, but not the "last" prophet. They think new prophets may come or have already come after Nabi Muhammad (S). The purpose of this lesson is to show, by analytical study, that Nabi Muhammad (S) is "the Last Prophet" and the tradition of prophethood ended with him.

Verse 33:40: As mentioned above, at least two Qur'anic verses indicate that Prophet Muhammad (S) is the Last Prophet. The first verse is from surah Al-Ahzab, verse number 40. Let us read the verse and analyze its messages.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ

وَحَاتَمَ النَّبِيِّنَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Muhammad is not the father of any of your men; but he is a messenger of Allāh, and the Seal of the prophets. And Allāh is ever Knower of all things. (33:40)

This verse shows three themes:

- (1) Muhammad (S) is not the father of any of your men,
- (2) He is the messenger of Allāh, and
- (3) He is the seal of the prophets.



Reason for revelation: The verse above was revealed to answer the criticism of Rasūlullāh's (S) marriage with Zainab (Ra) (for details see the Level 9 book in this series). Zainab was Rasūlullāh's (S) cousin. Rasūlullāh's (S) adopted son Zaid (R) married her. Zaid later divorced her because they could not get along. At that time, Rasūlullāh (S) married her. This created a lot of misunderstanding because in the Arab culture, it was improper to marry a son's wife. The verse was revealed to state that Muhammad (S) was not the father of any of your men; therefore, Zaid could not have been his "son." Since Zaid was not considered to be his son, there was no reason to dispute Rasūlullāh's (S) marriage to Zainab.

Not the father of any men: As in many cultures in the past and present, a person's lineage continues through his son or sons. It was no different in Arabia at the time of Rasūlullāh (S).

Interesting facts

Rasūlullāh (S) had seven sons and daughters.

His wife Khadijah gave birth to six of them. His wife Mariah gave birth to one son.

No other wives of Rasūlullāh (S) gave birth to any children.

All his sons died during childhood or infancy.

Only his daughters grew up to become adults. They were married, but all of them, except Fātimah, died before Rasūlullāh (S) passed away.

Fātimah lived six more months after Rasūlullāh (S) passed away.

Rasūlullāh (S) did not have any grown-up sons, only grown-up daughters. His three sons died during their infancy or early childhood. The people at that time knew that. Yet the Qur'an states this fact so that, later on, no man could say he had biological connection to Rasūlullāh (S). By pointing out the fact that Rasūlullāh (S) was not the father of any men, the Qur'an rejects the possibility of any men claiming to be his son, and thereby, claiming to continue the institution of prophethood.

You may remember that many past prophets had sons who grew up to be prophets. For example,

Ibrāhīm (A) had two sons, and both were prophets. Ibrāhīm's (A) grandson Ya'qūb (A) was a prophet. Ya'qūb's (A) son Yūsuf (A) was a prophet. Dāwūd's (A) son Sulaimān (A) was a prophet. Zakariyyā's (A) son Yahyā (A) was a prophet. But Prophet Muhammad (S) did not have a grown-up son. Therefore, the possibility of anyone claiming to be a prophet by virtue of his birth in that family would not arise. Thus, the Qur'an carefully eliminated the possibility of any conspiracy to the institution of prophethood after Prophet Muhammad (S).

Seal of the prophets: Verse 33:40 also states that Muhammad (S) was the messenger of Allāh and the seal of the prophets. Two words are very important in this verse. One is *khātam* and the other is *nabiyyin*. The meaning of the word *khātam* is "to seal." The word is used in the Qur'an in other places with the same meaning.

The following examples will illustrate the point.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ

Allāh has set a seal (khātam) upon their hearts, and upon their hearing, and upon their sight is a veil; and for them is a great chastisement. (2:7)

وَحَتَمَ عَلَى قُلُوبِكُمْ

Say: "Do you see, if Allāh were to take away your hearing and your sight, and put a seal (khātam) upon your hearts, which deity other than Allāh would bring these to you?" See, how We explain in varieties the Messages, yet they do turn back! (6:46)

وَحَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ

بَصَرِهِ غِشَاوَةً

...And Allāh has left him straying with knowledge; and has put a seal (khātam) upon his hearing and his heart, and he has placed a veil over his sight... (45:23)

The word "khâtām" is used in the sense of sealing something by bringing closure to it—like sealing an envelope or sealing a door after it has been shut. In verse 2:7, the sealing of the hearts indicates a closing of the hearts by using a mark of closure. On the other hand, if we say sealing the heart meant a "stamp" was placed on the heart to document its authenticity, the meaning would be confusing and misleading.

Some people erroneously want to say khâtām means "seal" in the sense of an emblem, stamp, or hallmark. If this opinion is accepted, then it appears that Allāh places an emblem on the hearts of hypocrites (see v. 2:7). But think about it. How does placing an emblem help the hypocrites who are actually shutting down their hearts from understanding the message of Islam? Obviously, there is a mistake in this conclusion.



People also argue that Allāh made Nabi Muhammad (S) a seal of all the prophets in the sense of making him the hallmark of all the prophets. He is certainly the greatest of all the prophets. These people want to say that Nabi Muhammad (S) is only a hallmark of all the prophets, and the institution of sending prophets was not closed or "sealed." This erroneous interpretation made them believe that more prophets could come or have already come after Prophet Muhammad (S).

Khâtām and khatim debate: People who say that Muhammad (S) is not the "final" prophet argue that

the word used in verse 33:40 is khâtām, not khatim. The word khatim would more commonly mean "final" or "last." According to them, since the word khatim was not used, more prophets could come or have already come.

The reason was Allāh used the word khâtām rather than khatim is to show that the tradition of sending long chains of prophets was "sealed" by bringing closure to it. The word khâtām serves a dual purpose: (a) closure of the tradition of sending new prophets, and (b) Muhammad (S) was made the most eminent of all the prophets.

Verse 5:3: The second Qur'ānic verse to indicate Muhammad (S) was the last prophet is found in verse 5:3. It is a long verse. Let us read part of this long verse.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion, and completed upon you My blessing, and have accepted for you ISLAM as the religion. (5:3)

In this verse, the Qur'ān clearly states that the religion was perfected and completed—and the religion of Islam is a way of life for all of us. Since the religion was perfected and completed, there is no purpose for any other prophet to come. If another prophet came, that prophet would not bring any new law or any new guidance because the Qur'ān already contains guidance for all of mankind. The Qur'ān is complete in itself.

Those who believe that new prophets can come say that the new prophets would only "revive" the religion from falling into obscurity. Why is a prophet needed to do that? That would create more disagreement and rift among the ummah. Hundreds of scholars of Islam at different periods of time "revived" the religion by providing intelligent studies or directions for the Muslim ummah. None of these scholars claimed to be "prophets."

Last Sermon about finality of prophethood: In a previous lesson, we studied the Farewell Sermon, also known as the Farewell Khutba or the Last Sermon. During the Last Sermon, Rasūlullāh (S) reminded us in clear words:

"O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand the words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray."

The Last Sermon also eliminates the idea of new prophet ever coming in the future. The religion has been perfected and Allāh's favor has been completed. We are given the Qur'ān and the Sunnah to follow. Since Islam has already been perfected, there is no need for new messenger.

Hadith on finality of prophethood: There are many ahādith that conclusively prove that Prophet Muhammad (S) was the final prophet. They are self explanatory.

Abū Huraira narrated: Rasūlullāh (S) said, "The Children of Israel used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allāh's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfill their [the Caliphs] rights, for Allāh will ask them about (any shortcomings) in ruling those Allāh has put under their guardianship." (al-Bukhārī 4.661; Sahih Muslim 20:4543.)

In another hadith, Abū Huraira narrated: Allāh's messenger said, "My similitude in comparison with

the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." (Sahih Bukhārī Vol 4, Book 56, # 735 and Sahih Muslim Book 30, # 5,673.) This hadith is also narrated by Jabir bin Abdullah in Sahih Bukhārī and Muslim.

In yet another hadith, 'A'ishah (Ra) narrated: Rasūlullāh (S) said "Prophethood will not continue after me, except the harbingers of good news, O Messenger of Allāh?." He replied: "Virtuous and pious dreams a Muslim sees or are shown to him." (Musnad of Imam Ahmad ibn Hanbal.)

This hadith was narrated by Ismā'il: I asked Abi Aufa, "Did you see Ibrāhīm, the son of Rasūlullāh (S)?" He said, "Yes, but he died in his early childhood. Had there been a prophet after Muhammad (S), then his son would have lived, but there is no prophet after him." (al-Bukhārī 8.214.)

In conclusion, we can say that Islam has always agreed that Muhammad (S) is the final Prophet and no prophet can come after him. In the past, many people claimed that they were prophets. Their claims were proved false. In the past 200 years, more people have claimed they were prophets. Such claims are only innovation in Islam. Any innovation in the Islamic religion is bad.

There is no harm in studying and analyzing their claims, but we must be cautious not to fall into the trap of their endless minute arguments in favor of new prophets. We have seen from the discussion above that the Qur'ān and the sunnah of Rasūlullāh (S) does not advocate the need for a new prophet.

homework **weekend 24**

1. Which verse in the Qur'an discusses the finality of Prophethood?

- A. Verse 40:33.
- B. Verse 40:44.
- C. Verse 33:40.
- D. Verse 33:55.
- E. Verse 30:33.

2. Why does the verse on the finality of Prophethood state Muhammad (S) "is not the father of any of your men"?

- A. To settle the dispute about Zaid being a son of Muhammad (S).
- B. To settle the dispute about Zaid's marriage with Zainab.
- C. To settle the dispute about the father of Muhammad (S).
- D. To settle the dispute about the sons of Muhammad (S).
- E. To settle the dispute about *sūrah al-Ahzāb*.

3. According to the lesson, which of the following choices about the Seal of the Prophet is correct?

- A. The seal was an ornament or an emblem, but nothing else.
- B. The seal was primarily the closure of the Prophethood tradition.
- C. The seal was an approval of God.
- D. The seal was an approval for new prophets to come.
- E. The seal was Rasūlullāh's (S) approval of past and future prophets.

4. Many verses in the Qur'an mention the sealing of the hearts of disbelievers. What Arabic word is used to indicate such a sealing?

- A. Khatim.
- B. Khalifa.
- C. Khashiya.
- D. Khātam.
- E. Khosrow.

5. According to the lesson, for how long have some people spread the idea that new prophets could come after Prophet Muhammad (S)?

- A. Since the time of Rasūlullāh (S).
- B. Since the time of the Khalifas.
- C. Since the time of the medieval age.
- D. Within the last 200 years.
- E. Within the last 500 years.

6. People who argue that Prophet Muhammad (S) was not the last Prophet mention that a particular Arabic word was not used, therefore they conclude he was not the last prophet. Which word do they mention?

- A. Nabiyyin.
- B. Rasūl.
- C. Khatim.
- D. Muhammad.
- E. Islam.

7. Based on the Finality of Prophethood lesson, which of the following statements is correct?

- A. Those who claim to be prophets after Nabi Muhammad (S) are false prophets.
- B. Those who claim to be prophets after Nabi Muhammad (S) are genuine prophets.
- C. Those who claim to be prophets after Nabi Muhammad (S) are descendants of Rasūlullāh.
- D. Those who claim to be prophets after Nabi Muhammad (S) are misleading people.
- E. Only (a) and (d).

8. Which of the following choices is correct about the statement that Prophet Muhammad (S) is the Final Prophet?

- A. Only a minority of Muslims believe in the statement.
- B. The vast majority of Muslims believe in the statement.
- C. Only isolated groups do not believe in the statement.
- D. Only (a) and (c).
- E. Only (b) and (c).

9. According to the lesson, people who claim that new prophets can come after Muhammad (S) say the new prophets would do something special. What is that?

- A. Bring new revelations.
- B. Revive the religion.
- C. Create a new religion.
- D. Revive all lost religions.
- E. Do nothing.

10. What should be your ideal response if someone says that new prophets could come or have already come after Prophet Muhammad (S)?

- A. For you is your faith, for me is my faith.
- B. I am commanded to follow Allāh and the Rasūl.
- C. There is no compulsion in religion. The right path has been made distinct from the wrong path.
- D. I am answerable to Allāh for my faith, and you are answerable to Allāh for your faith.
- E. All of the above could be ideal responses.

The Early History of Shī'ah Muslims

Objective of the Lesson:

Students will be introduced to the origin and the early history of the Shī'ah. Students will also learn what led to the shift among Muslims and what prompted the early Shī'ah to disagree with the majority of Muslims at that time.



Every now and then we hear about Shī'ah Muslims. They are called Shī'ites and the principles they follow are called Shī'ism. We also hear about the tension and clashes between the Sunni and Shī'ah Muslims in different parts of the world. Our non-Muslim friends sometimes ask us who the Sunnis and Shī'ites are and how they are similar or dissimilar. Today in the world, about 180 million people are Shī'ah Muslims, representing roughly 15% of the Muslim population. It is worth knowing about the Shī'ah Muslims, who are our close brethren in Islam.

The singular form or adjective form of Shī'ah refers to an individual who follows Nabi Muhammad (S) as Rasūlullāh and 'Ali Ibn Abi Talib as an Imam. He or she follows the Qur'ān, the teachings of Rasūlullāh (S) and the religious guidance of Rasūlullāh's family, referred to as **Ahl-al Bayt**, or the "people of the [Prophet's] house."

The word Shī'ah is the short form of the original term **Shī'at 'Ali**, which means "the followers of 'Ali." The term was coined during the early years of Islam after Nabi Muhammad (S) passed away. At that time, a group of companions wanted 'Ali to be the successor, or Khalifa, of the Muslim community. We all know Abū Bakr was appointed the first Khalifa of the Muslim community. People who did not like his appointment as the Khalifa began identifying themselves as Shī'at 'Ali, or the followers of 'Ali.

Appointment of khalifa: The Muslim community was united by Rasūlullāh (S) during his lifetime. After he passed away, the prominent companions felt they must formally appoint a leader. This person would not be a prophet or a king, but simply an official

representative to uphold the teachings of the Qur'ān and Rasūlullāh (S). People would look upon this person as their leader, judge, and guide. He would command respect and attention from the various tribes. He would have the ability and necessary skills to keep the community united and solve its crises.

When Rasūlullāh (S) passed away, Abū Bakr was one of the most senior companions, well respected and admired by all. He was one of the closest companions of Rasūlullāh (S) and a partner to him during many difficult times. When the companions wanted to formally appoint a successor, the key people involved in making the decision unanimously agreed to make Abū Bakr the Khalifa. He was 59 years old at that time, compared to 'Ali, who was only 32 years old. 'Ali was not present at the time of decision making. The decision was not made by a process of "election," but by a process called **ijma**, or a consensus of a group of important people.

Interesting facts

According to the Shī'ah Muslims, the People of the House include: Muhammad (S), 'Ali Ibn Abū Talib, Fātimah, Hasan, and Husayn.

Different sects among the Shī'ah differ over the number of Imams and the path of their succession. The majority of them are the Twelvers. They believe in 12 Imams.

Among the Twelvers, each Imam was the son of the previous Imam, except Husayn, who was the brother of Hasan.

The last Imam the 12th one is Imam Muhammad Al-Mahdi. He is said to be hidden. According to the Shī'ah Muslims, he will reappear during the last days of the world.

Within two years of his appointment, Abū Bakr died in the year 634 C.E. Once again, by the same process called **ijma** of an advisory council, 'Umar was appointed the Khalifa. He was assassinated by a Persian Christian slave in 644 C.E. Again, another advisory council discussed as to who should be the next Khalifa. The consensus was 'Uthmān, a prominent senior member of the Umayyad clan. When 'Uthmān was assassinated in the year 656

C.E., the choice of the next Khalifa was placed on 'Ali. Since the time of the appointment of 'Ali, a rift occurred among the Muslims that persists to this day in the Sunni and Shī'ah forms of Islam.

'Ali's appointment questioned: Just as all previous three appointments of Khalifas cannot be questioned, the appointment of 'Ali also cannot be questioned. These appointments were made by an advisory council and agreed upon by all the members. However, the governor of Syria, Mu'awiyah, questioned the validity of 'Ali's appointment.



Mu'awiyah was appointed as the governor of Syria by 'Umar. He was the son of Abū Sufyān, a prominent member of the Umayyad clan. As a governor of Syria, Mu'awiyah developed a large naval force and fought several naval wars against the Byzantine empire. He believed that the assassination of 'Uthmān, also an Umayyad member, could have been prevented had 'Ali responded in a more careful manner. He believed 'Ali would not take the necessary steps to punish the culprits because his own members were involved in the conspiracy. As a result, Mu'awiyah refused to recognize 'Ali as a Khalifa. This tension between 'Ali and Mu'awiyah escalated into a battle, known as the **Battle of Siffin**, which was fought in the year 657 C.E. near the Euphrates river in Iraq. 'Ali did not want to shed the blood of his fellow Muslims, so he agreed to settle his differences. The committee overseeing the settlement decided against 'Ali and chose Mu'awiyah as the next Khalifa.



Viewpoint of 'Ali's camp: The supporters of 'Ali not only rejected the decision, but also believed that he should have been the Khalifa immediately after the death of Nabi Muhammad (S). They believed 'Ali was unfairly ignored as the rightful Khalifa each of the three previous times. They did not believe in the institution of khalifa. They preferred to use the term Imam. According to them, the Imam cannot be elected, but chosen from the family of Nabi Muhammad (S). 'Ali was not a descendent of Rasūlullāh (S), but his first cousin and son-in-law.

Early Shi'ism: The Shi'ites do not recognize the first three Khalifas. They also do not believe in the caliphate, but an imamate. The imamate means the institution of Imams. According to the Shi'ah, 'Ali Ibn Abū Talib was the first Imam. His son Hasan was the second Imam, and his second son Husayn was the third Imam. Husayn's son, Zainul Abideen, was the fourth Imam. In total they have twelve Imams. Most Shi'ahs believe in twelve Imams, and they are called the **Twelve**.

Denominations among Shi'ites: Over time several denominations, or groups, emerged from the original Shi'ah. Some of the groups are based on who their Imam was and how many Imams were recognized. Other groups dealt with principles and ideologies. Some of the denominations are Ismaili Shi'ah, Naziri Ismaili, Dawoodi Bohras, Sevener, and Zaidis. The Sevener believe there were only seven Imams.

Differences between the Shi'ites and Sunnis: Both the Shi'ites and the Sunnis follow the Qur'an and believe Muhammad (S) was the last prophet. They both pray five daily prayers, fast, and pay zakāt. But they disagree on the interpretation of law. Many Islamic laws are based on Hadith. The Shi'ites reject some of the Sunni Hadith, and the Sunnis reject most of the Shi'ah Hadith. The Shi'ahs particularly

reject the Hadith that were not narrated by Alh-al Bayt. However both of these groups celebrate Eid ul Fitr and Eid ul-Adha and perform pilgrimage.

The Shi'ahs also believe the burial place of Imam 'Ali is sacred and visit this site (in Kufa, but some believe it is in Najaf, Iraq). They celebrate the **Festival of Muharram** and **'Ashūrā** to commemorate the martyrdom of Husayn. The Sunnis have no problem with 'Ashūrā, but consider its celebration less important. Other events include **Arab'een**, which occurs 40 days after 'Ashūrā to commemorate the sufferings of the women and children of Husayn's household. **Eid Al-Ghadeer** is celebrated to commemorate Rasūlullāh's (S) announcement of the Imamate of 'Ali. **Milad un-Nabi** is celebrated to commemorate the birth of Rasūlullāh (S). The Shi'ahs do not have a high regard for 'A'ishah because she fought against 'Ali in the **Battle of the Camel**.

What should our position be? The split between the Shi'ahs and the Sunnis began soon after Rasūlullāh (S) passed away. In the long history of Islam, Shi'ahs and Sunnis have expressed hate and anger towards each other. In many countries, Shi'ahs and Sunnis have even killed each other due to intolerance. However, Islam teaches us to tolerate every religion and every opinion.

Shi'ahs and Sunnis do not follow different religions—all of them are Muslim. Although there are some differences between them, we should learn to respect everyone despite these differences. Religious differences are a matter of interpretation. We should remember that Allāh will ultimately judge a person's faith and reward or punish the person accordingly. We should not declare another person non-Muslim when that person has declared faith in the Oneness of Allāh and believes in Rasūlullāh (S).

homeworkweekend 25

1. According to the lesson on the Early History of Shi'ah, when did the first split occur between the mainstream Muslims and the Shi'ah?

- After Imam Husayn was murdered.
- Soon after the death of Rasūlullāh (S).
- Soon after the Shi'ahs settled down in Iran.
- Long before the birth of Rasūlullāh (S).
- When the Umayyad dynasty was formed.

2. According to the Shi'ah belief, who was their first Imam?

- 'Ali Ibn Abū Talib.
- Imam Hasan.
- Imam Husayn.
- Prophet Muhammad (S).
- Abū Bakr.

3. From the Shi'ah perspective, which of the following choices is correct about 'A'ishah (ra)?

- Shi'ahs recognize her as one of the Imams.
- Shi'ahs recognize her as a prophet.
- Shi'ahs do not have much respect for her.
- Shi'ahs love her as much as they love 'Ali.
- None of the above.

4. Which of the following statements about how the Shi'ah recognize the Khalifas is correct?

- They do not believe in Abū Bakr, but they accept 'Uthmān.
- They do not believe in any of the three Khalifas.
- They do not believe in the institution of Khalifas.
- Only (b) and (c).
- Only (a) and (c).

5. Most Shi'ahs believe in how many Imams?

- Only 1 Imam—'Ali.
- 5 Imams.
- 12 Imams.
- 21 Imams.
- 25 Imams.

Umayyad Dynasty

Objective of the Lesson:

The short-lived Umayyad Dynasty shaped the early history of Islam. The dynasty was embroiled in bloody battles during its entire period, but it also helped expand the territories of the Muslim empire. However, their downfall was accelerated by several factors. Students will read an overview of the dynasty beginning with its foundation and ending with its downfall.



After Rasūl Muhammad (S) passed away, the four Rightly Guided Khalifas continued to propagate Islam. When the last of the four Khalifas died, the history of Islam witnessed the emergence of two dynasties—the Umayyad and Abbasid. These two dynasties dominated early Islamic history for 600 years. They occupied and ruled large parts of Arabia, parts of Europe and central Asia and Africa.

In this lesson, we will briefly study the Umayyad dynasty. We will learn how they were formed, their prime achievements, and how they met their downfall. This history provides interesting insight into the spread of Islam. The Umayyad Dynasty was the first dynasty and lasted for nearly 90 years. During this dynasty, many of the companions (*Sahābah*) as well as followers of the companions (*Taba Tabi'in*) were alive. The Abbasid Dynasty was formed by the followers of the companions, after the fall of the Umayyad Dynasty. That dynasty lasted for about 509 years.

Origin of the Umayyad Dynasty: This dynasty was named after **Umayya Ibn Abd Shams**, the great-grandfather of Mu'awiyah. Umayya's ancestor was Abd Munaf, who was also the ancestor of Prophet Muhammad (S).

The clans of Hashim and Umayya belonged to the Quraish tribe. Khalifa 'Uthmān was a descendant of Umayya. Although 'Uthmān was one of the four Rightly Guided Khalifas, he was not credited with the formation of the Umayyad dynasty. This is because 'Uthmān did not appoint or declare a successor to assume power after his death. The names of the dynasties were



6. According to Shi'ah belief, who has the right to be appointed as Imam?

- A. Anyone appointed by consensus or ijma.
- B. Anyone appointed by Rasūlullāh (S).
- C. A person belonging to Ahl-al Bayt.
- D. A person belonging to Arabia.
- E. A person belonging to the Umayyad Dynasty.

7. According to Shi'ah belief, which of the following statements about the appointment of an Imam is correct?

- A. Appointment of an Imam cannot be done through an election.
- B. An Imam can be appointed through an election.
- C. An Imam can be appointed only through the process of ijma.
- D. An Imam can be appointed only by Allāh.
- E. An Imam can be appointed by a king.

8. Which of the following choices about the Battle of Siffin is correct?

- A. It was fought between 'Ali and 'A'ishah.
- B. It was fought between 'Ali and Mu'awiyah.
- C. It was fought between Mu'awiyah and Yazid.
- D. It was fought between 'Umar and Mu'awiyah.
- E. It was fought soon after the battle of Uhud.

9. According to Shi'ah belief, which of the following statements about the appointment of Khalifas is correct?

- A. 'Ali was chosen to be the first Khalifa, but he declined.
- B. 'Ali was chosen the first Khalifa, but Abū Bakr intervened.
- C. 'Ali's followers whole-heartedly accepted all three Khalifas.
- D. 'Ali's case was overlooked during each of the first three appointments of Khalifas.
- E. 'Ali never wanted to be a Khalifa, but he was forced to become one.

10. What is the meaning of the term Shi'ar 'Ali?

- A. The sword of 'Ali.
- B. The birthplace of 'Ali.
- C. The followers of 'Ali.
- D. The rejection of 'Ali.
- E. The capital formed by 'Ali.

based on the ethnicity of the person who established the dynasty and appointed his successors.

All historians credit Mu'awiyah (602 C.E.–680 C.E.), a member of the Umayyad clan, as the founder of the dynasty. He was the son of Abū Sufyān, who, at one point, was opposed to Muhammad (S) but later accepted Islam and became a companion. During the time of 'Umar, Mu'awiyah was appointed the governor of Syria. After 'Umar died, 'Uthmān became the Khalifa of the Muslim nation. He continued to expand the Muslim territory. In many of the newly conquered territories, 'Uthmān appointed people belonging to the Umayyad clan. He retained his cousin, Mu'awiyah, as the governor of Syria. After 'Uthmān was assassinated, Mu'awiyah wanted to become the next Khalifa. But a group of senior companions decided to appoint 'Ali as the next Khalifa. Obviously this decision angered Mu'awiyah.

Conflict with Mu'awiyah: While 'Ali was still serving as Khalifa, a dispute arose between he and Mu'awiyah over who was responsible for killing 'Uthmān. Mu'awiyah believed 'Ali was protecting the murderers of 'Uthmān. In order to capture the murderers, Mu'awiyah marched with 70,000 members of his army against 'Ali in the year 657 C.E. This was the beginning of the **First Fitnah**, or Islamic Civil War. Both parties realized that if they fought each other, the Byzantines would take the opportunity to attack the Muslims. Both parties agreed to a reconciliation. After negotiations, the committee decided that 'Ali was not the Khalifa anymore and declared Mu'awiyah the Khalifa. The followers of 'Ali did not like the decision. Within three years of this development, 'Ali was assassinated in 661 C.E. by a group of **kharajites** meaning "those who withdrew." They withdrew their support for 'Ali. They also wanted to assassinate Mu'awiyah but failed.

The senior companions who normally appointed the Khalifa could not decide who would be the next Khalifa. There was widespread disagreement among the Muslims about whether Khalifa could

be "appointed" or chosen from the immediate descendants of 'Ali. Since no decision could be reached, 'Ali's elder son Hasan declared himself Khalifa. However, within six months he resigned from his duties. In the meantime, Mu'awiyah, who was already declared the Khalifa by certain groups, declared himself the Khalifa of the Muslim community.

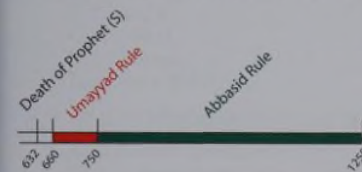
End of rightly guided khalifas: Later-day historians refused to accept Mu'awiyah as the rightful Khalifa because he did not receive formal approval from the companions who originally appointed the Khalifa. Thus, the institution of Rightly Guided Khalifa ended with 'Ali. All rulers after 'Ali were simply Khalifas, but no longer considered Rightly Guided Khalifas. Besides, the Shī'ahs refused to believe in the system of Khalifa—they believed in the system of Imams. According to them, the first Imam was 'Ali, the second was Hasan, the third was Husayn, and so on.

Damascus became the capital: In order to strengthen his claim to the office of Khalifa, Mu'awiyah moved the capital of the Muslim empire from Madinah to Damascus. Mu'awiyah wanted to strengthen his political power and weaken the Shī'ah influence that had begun to increase since the time of 'Ali. With the transfer of the capital, formal Umayyad rule was established. Mu'awiyah was recognized as the first Khalifa, or king of the Umayyad Dynasty. Mu'awiyah maintained unity of the empire, but he could not prevent the rise of the Shī'ah influence or the threat from the growing numbers of non-Arab Muslims. These new Muslims felt they were deprived of the privileges enjoyed by the Muslims of Arab descent.

Appointment of Yazid: Mu'awiyah died in 680 C.E. Before his death, he obtained the advisory council's approval to appoint Yazid as the next khalifa of the dynasty. The Shī'ahs rejected Yazid as khalifa and demanded that 'Ali's second son, Husayn, be the khalifa. Yazid viewed this as a rebellion by the Shī'ahs against his authority. In order to suppress the Shī'ahs rebellion, Yazid's army met Husayn and his small

army at Karbala near the banks of the Euphrates river. Yazid's army easily defeated Husayn and killed him. In order to suppress any further claims on the khaliphate, Yazid's army invaded Arabia and ransacked Madinah and Makkah. During the battle, the Ka'bah caught fire. Makkah would have been destroyed, but the death of Yazid spared the city.

Khalifa 'Abd Al-Malik: Within two years after Yazid's death, 'Abd al-Malik rose to power. He ruled for



20 years. During his time, the dynasty reached its peak in terms of administrative reform, innovative systems, and territorial expansion. He developed an administrative system based on the Byzantine model. This model was adapted by other Muslim rulers in later years and continued to serve as the standard for all future administrations. 'Abd al-Malik made Arabic the state language, issued the first Islamic coinage, introduced a postal system, and developed irrigation systems and canals in the Tigris-Euphrates valley in Iraq. During his rule, the borders of his territory expanded all the way to China in the east and the Atlantic Ocean in the west.

Mistreatment of the Mawalis: Mistreatment of the **mawalis** and the luxurious lifestyle of the rulers eventually caused the downfall of the Umayyad Dynasty. The mawalis were non-Arab converts to Islam. The mawalis were treated as second-class citizens and deprived of the privileges enjoyed by the Muslims of Arab descent. Even though they accepted Islam, they were forced to pay the **jizya** tax imposed on non-Muslims. One of the Umayyad rulers, 'Umar II, tried to solve this problem. He ordered that all non-Arab Muslims should be treated as equals to the Arabs. The Mawali army was

granted a state pension. But these reforms came a little too late. The people rebelled against the ruling class. 'Umar II died shortly before all the social improvements could take place.

Downfall of the dynasty: Enemies of the Umayyad Dynasty continued to challenge the army in Syria. Skirmishes with the Byzantine empire and the Turkish kingdoms further weakened the Umayyad army. Internal conflict weakened the empire. Secret organizations rallied to make many internal groups powerful enough to weaken the administration. Many Shī'ahs and non-Arab Muslims became hostile towards the rulers. Eventually, the descendants of Al-'Abbās staged a massive counter attack and overthrew the Umayyad rulers. Soon the descendants of Al-'Abbās established the Abbasid Empire. They massacred almost all of the remaining Umayyad clan members. A few members were able to escape to Spain and formed a second Umayyad dynasty there. However, on the Arabian Peninsula, Umayyad rule ended in 750 C.E.

About 90 years of the Umayyad rule was significant in many ways. The dynasty expanded the boundaries of the Muslim empire across North Africa, Iran, west of present-day Pakistan and Afghanistan to Sindh in Northern India, and across Gibraltar in Europe and central Asia. More and more people in the conquered regions accepted Islam. Amid all these successes, the rulers failed to give the new Muslims equal human rights and justice. Such unfair treatment violates Qur'anic principles. Eventually Allah caused the downfall of the Umayyads.



homeworkweekend 26

1. Which city was the capital of the Umayyad Dynasty?

- A. Syria.
- B. Madinah.
- C. Damascus.
- D. Baghdad.
- E. Karbala.

2. Who was the founder of the Umayyad Dynasty?

- A. Umayya.
- B. 'Uthmān.
- C. Mu'awiya.
- D. Abū Sufyān.
- E. Yazid.

3. Which of the following Umayyad rulers made significant improvements in the administration of the empire?

- A. Yazid.
- B. 'Abd al-Malik.
- C. Sulayman.
- D. 'Umar II.
- E. Yazid II.

4. Which of the following statements about the mawalis during the Umayyad rule is true?

- A. They were treated unfairly.
- B. They were treated as equals to the people of Arab descent.
- C. They were made slaves.
- D. They were imprisoned and tortured.
- E. They were respected and given good administrative jobs.

5. Who was responsible for killing 'Ali?

- A. The Umayyad rulers.
- B. The Kharajites.
- C. The Mawalis.
- D. The Byzantines.
- E. The Mongols.

6. Which Umayyad ruler tried to bring social justice to the empire by treating everyone equally?

- A. Yazid.
- B. Mu'awiya.
- C. 'Abd al-Malik.
- D. 'Umar II.
- E. Yazid II.

7. According to the lesson, what two causes enhanced the downfall of the Umayyad dynasty?

- A. Too much power and wealth.
- B. Luxury and mistreatment of the mawalis.
- C. Lethargy and excessive love of Islam.
- D. Favoring the mawalis and Shi'ahs.
- E. All of the above.

8. Which Umayyad ruler established Arabic as the state language, issued the first Islamic coinage, and developed a postal system?

- A. Yazid.
- B. Yazid II.
- C. Umar II.
- D. Sulayman.
- E. 'Abd al-Malik.

9. Which of the following statements about the territorial expansion during Umayyad rule is true?

- A. Territory expanded only in Africa.
- B. Territory expanded only in Europe.
- C. Territory remained within the Arabian Peninsula.
- D. Territory expanded only in Spain and Turkey.
- E. Territory expanded to North Africa, across Gibraltar, and to Central Asia up to Sindh in India.

10. Who caused the downfall of Umayyad rule?

- A. The Byzantines.
- B. The Mamluks.
- C. The Prophet's (S) uncle Al-'Abbās.
- D. The descendants of Al-'Abbās.
- E. Hindu attack from the East.

Abbasid Dynasty

Objective of the Lesson:

The long-lasting Abbasid Dynasty shifted the focus from mainland Arabia to Iraq. The success of the dynasty was rooted in its administrative system. The dynasty also caused significant expansion of learning and saw the peak of Islamic advancement. Students will learn how the dynasty was formed and the cause of its downfall.

The Abbasid dynasty was one of the most notable dynasties in the history of Islam. Although it lasted about 509 years, it flourished during the first two hundred years and then started to decline. In this lesson, we will briefly study the dynasty and attempt to understand how it was formed, its prime achievements, and the cause of its downfall. The dynasty's capital was in Baghdad. Unlike the Umayyad Dynasty, it was a **multi-ethnic** Muslim empire. The rulers were descendants of Arab origin, but the society was largely comprised of non-Arab Muslims, particularly the Persians. The entire empire embraced Islam as the state religion and the Qur'an and the Sunnah as its guiding principles. All the authentic books of Hadith were collected and compiled during this dynasty's rule and the six compilers of Hadith lived and died during the reign of this dynasty.

Origin of the Abbasid Dynasty: The dynasty derived its name from Al-'Abbās, who was one of the uncles of Rasūlullāh (S). The descendants of Al-'Abbās claimed that they were the rightful successors of Rasūlullāh (S) as opposed to the Umayyads, who were the descendants of Umayya, a clan separate from the Hashimite clan of Rasūlullāh (S).

In 750 C.E., the descendants of Al-'Abbās and other non-Umayyad Arabs mobilized forces to overthrow the Umayyad rulers. All but one of the Umayyad rulers, their families, and their supporters were killed. Then

non-Umayyad Arabs formed a dynasty in the name of Al-'Abbās.

Baghdad became state capital: One of the first strategic moves by the Abbasid Khalifa was to shift the capital from Damascus to a newly formed city called Baghdad. The second Abbasid Khalifa, **al-Mansur**, moved the capital. This move signaled a new era under a new government. As you may remember, the Umayyad Khalifa Mu'awiyah did the same thing when he came to power—he moved the capital of his empire from Madinah to Damascus. Shifting the capital to Baghdad was necessary for various reasons. First of all, the Abbasids needed the support of the **mawalis** (non-Arab converts to Islam). Second, most of the loyal mawalis lived in the Persian belt. Third, the Abbasids wanted to reduce Arab dominance in the empire. Baghdad was a small village, but in 762 C.E., the Abbasids made it a prolific city and the capital of its empire.

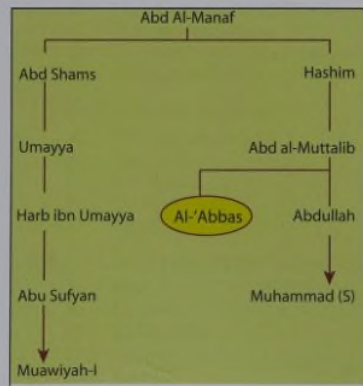
Method of administration: The method of administration in the Abbasid Empire was much different from the Umayyads. Unlike the Umayyad Khalifas, who were like tribal leaders, and who consulted a council of tribal and military leaders, the Abbasid Khalifas acted like absolute monarchs. They had supreme power. They also distanced themselves from the public, appearing only during ceremonial occasions. In order to carry out day-to-day operations, they created two positions called **wazīr** and **amir**. A wazīr was the head of administration. The main function of a wazīr was to collect tax money and oversee the administration. During the early years of the Abbasid period, a wazīr was always a non-Arab mawali.

The army was comprised of Persian and non-Arab Turkish slaves known as the **mamluks**. The earlier system of voluntary tribal armies was abolished and a systematic paid army was established. The postal system was improved with the introduction of a formal "pony express" using horses to carry military and official communications. The establishment of the postal system significantly improved the intelligence service of the empire. The khalifa and

his wazīrs were able to receive quick and timely information from various provinces. The empire also introduced the use of pigeons to carry secret mailings to distant places.

Advancement of learning: One of the significant developments during the Abbasid period was the introduction of the Chinese technique of paper-making. The presence of cheap, readily available paper revolutionized the field of learning. Not only did the government need an enormous volume of paper, but educated people also consumed volumes of paper to promote knowledge. Literacy among the people increased. People began translating Greek, Latin, and old Sanskrit books into Arabic and Persian. The libraries were well-stocked with books. Many new authors emerged. Many scholars appeared and enjoyed recognition from the government and the public. During the Abbasid period, Imam Bukhārī collected his famous books of Hadith.

Prosperity of Baghdad: Although Baghdad was located a distance from any nearby sea port, the city prospered under the patronage of the Abbasid Khalifas. During this period, Baghdad was one



of the centers of the global trading network, only paralleled by **Constantinople** (present-day Istanbul) in Europe and distant cities in China. The nearest sea was the Mediterranean Sea in the northwest and

the Persian Gulf in the south. Both seas opened up widely traveled sea routes for the merchants. They traveled by sea to India, East Africa, Sri Lanka, Indonesia, China, Spain, and the Byzantine Empire. Over several decades, trade continued to fuel the local economy, bringing prosperity to the empire.

The Caliphate reached its Golden Age during the time of **Harun al-Rashid** (786–809). New ideas and technologies transformed the caliphate. Science and literature flourished during his time. He and his son **al-Ma'mun** funded the translation of a large number of Greek texts into Arabic. The influx of Greek thoughts and philosophies greatly stimulated Islamic science and medicine.

Decline of the caliphate: The prosperity and rise of the caliphate also created problems. The first signs of decline began while the caliphate was enjoying the glory of the Golden Age. Decline does not happen overnight and in the case of the Abbasids, their decline did not happen overnight. Several factors contributed to their decline. Over several years, the gradual loss of power and glory, together with increasing revolts ensured its downfall.

Shi'a revolt: When the capital was moved from Damascus to Baghdad, it helped gain the confidence of the non-Arab Muslims, but alienated the Arabs and Arab support. Originally, Shi'ahs supported the Abbasids in toppling the Umayyad empire, but after the Abbasids established the empire, the Shi'ahs were abandoned. The Abbasids adopted the Sunni philosophy. This led to a number of revolts by the Shi'ahs in different parts of the empire at different periods.

Mamluk revolt: In the beginning, the Caliphate hired Turkish slaves as soldiers in place of Arabs in order to minimize Arab influence. These Turks, known as mamluks, became very powerful and violent. Many of them became gangsters and created widespread disturbances in Baghdad. One of the Abbasid Khalifas, **Mu'tasim**, moved the capital from Baghdad to Samarra to avoid the gangsters. This move further weakened the caliphate and created a rift between the rulers and the people. Along with a

weakening administration, the infrastructure of the caliphate began to show serious signs of weakness. Irrigation and agriculture, the backbone of Abbasid affluence, began to suffer.

Decline in spiritual values: Along with these developments, there was also a decline in the spiritual aspects of the caliphate. As soon as they reached the pinnacle of glory, the caliphate became ethically and morally relaxed. Reflecting a principle of Allāh, the decline of the nation began when they relaxed their spiritual uprightness.

Within 150 years of gaining power, the empire began to delegate excessive power to local amirs. Mamluks continued to become more powerful. Shortly after Harun al-Rashid's time, many of the autonomous provinces began ruling their territories with minimal supervision from the Caliphate, thus becoming virtually independent nations. The Khalifas did not attempt to challenge the independent authorities. They had already given them too much authority before these problems started.

Halagu Khan and end of caliphate: A much-weakened Abbasid dynasty continued to rule from Baghdad. In 1258 C.E., Halagu Khan attacked Baghdad. He was a Mongol king and grandson of Genghis Khan. Halagu Khan was afraid to spill the blood of **al-Musta'sim**, the last khalifa of the Abbasids. He thought there would be a large-scale uprising among the Muslims if al-Musta'sim, a descendant of Rasūlullāh (S), was killed. The Shi'ahs convinced him that nothing would happen. The Shi'ahs were oppressed by the Abbasids and they wanted to topple the caliphate. The Shi'ah Muslims explained that there was no large-scale bloodshed when the Jews killed John the Baptist, or the Romans tried to crucify Jesus, or Yazid killed Husayn. Finally Halagu Khan captured al-Musta'sim and brutally put him to death by using horses to trample him. Except for only a few members, his entire family was executed. With the death of al-Musta'sim, the glorious caliphate came to a sad end.

homework **weekend 27**

1. All the following choices deal with the descendants of Al-'Abbās. Which of the following choices about the Abbasid Caliphate is correct?

- A. Descendants of Al-'Abbās formed the caliphate and they were the Umayyads.
- B. Descendants of Al-'Abbās formed the caliphate and they were the Shi'ites.
- C. Descendants of Al-'Abbās formed the caliphate and they claimed that they were the rightful successors of the Prophet (S).
- D. Descendants of Al-'Abbās toppled Halagu Khan to occupy Baghdad.
- E. Descendants of Al-'Abbās moved the capital from Baghdad to Damascus.

2. Which of the following choices about the Abbasid Caliphate is NOT true?

- A. It was a multi-ethnic Muslim empire.
- B. The Shi'ahs enjoyed much recognition by the Caliphate.
- C. It advanced learning at all levels.
- D. Science and technology experienced great advancement during the caliphate.
- E. They traveled extensively by sea routes to various countries.

3. Which Abbasid khalifa was largely responsible for the translation of a large number of Greek texts into Arabic?

- A. Yazid.
- B. Al-Ma'mun.
- C. Al-'Abbās.
- D. Al-Musta'sim.
- E. Abdur Rahman.

4. Which of the following statements about the mamluks during the Abbasid Caliphate is correct?

- A. They were the religious leaders.
- B. They were the wazirs.
- C. They were the Greek soldiers employed by the caliphate.
- D. They were the Persian slaves.
- E. They were the Turkish slaves employed as the army.

5. Which of the following statements about the postal system during the Abbasid Caliphate is correct?

- A. A horse-riding mail system was introduced.
- B. Pigeon mail was introduced.
- C. A railway system improved mail delivery.
- D. Only (a) and (b)
- E. Only (b) and (c)

6. What was the main function of the wazir during the Abbasid Caliphate?

- A. To collect and compile Hadith.
- B. To establish schools and translate Greek literature.
- C. To collect taxes and look after administrative duties.
- D. To write romantic tales of Arabian Nights.
- E. To serve as reserve soldiers.

7. Which of the following is NOT a reason for the decline of the Abbasid Caliphate?

- A. The Abbasids advanced learning.
- B. Isolation of the Arabs and Arab support.
- C. The Shi'ahs were mistreated and deprived.
- D. The Mamluks became too powerful and began to revolt.
- E. Too much power was delegated to local authorities

8. Which of the following statements about the Abbasid Caliph al-Musta'sim is true?

- A. He moved the capital from Damascus to Baghdad.
- B. He was the founder of the Abbasid Caliphate.
- C. He was killed by Halagu Khan.
- D. He was the architect behind the glory of the caliphate.
- E. He was the son of Al-'Abbās, an uncle of the Prophet (S).

9. Which of the following choices is NOT a reason for shifting the capital from Damascus to Baghdad?

- A. Baghdad was a sea port at the time of shifting the capital.
- B. To seek the support of the mawalis.
- C. Most of the mawalis lived in Persia.
- D. To reduce Arab influence.
- E. None of the above.

10. Approximately how many years did the Abbasid Caliphate last?

- A. 90 years.
- B. 150 years.
- C. 200 years.
- D. 500 years.
- E. 750 years.

Permitted and Prohibited Food

Objective of the Lesson:

Students will get an overview of the food laws as mentioned in the Qur'ān. They will learn what types of animals are permissible to eat. However, the meat of some of the permissible animals cannot be eaten if they are not slaughtered in the prescribed manner. They will also learn whether saying "Bismillah" at the time of eating corrects improper slaughtering of an animal.



The Qur'ān and Hadith clearly point out the permitted and prohibited foods for Muslims. Based on these teachings, we know the types of foods that are allowed and the types of foods that are prohibited in Islam. However, with such a large variety of fast-food items available on the market, many Muslims are often confused as to what is permitted and what is prohibited.

In this lesson, we will study the Qur'ānic rulings on prohibited food. The issue of permitted and prohibited food is a serious matter. Allāh mentioned the food laws very clearly in the Qur'ān. As responsible students of Islam, we need to clearly understand the subject. Due to the complexity of the subject, we will study the topic again in the next grade with additional details and emphases.

Understanding prohibition verses: The Qur'ān provides two broad categories of consumables on its list of prohibited items. One category covers intoxicants and the other covers meat. In this lesson, we will briefly discuss alcohol and intoxicants, but in 10th grade we will cover the subject in detail.

The laws regarding intoxicants and meat are stated separately in the Qur'ān. It is important to understand that the verses where prohibition about meat-related issues are mentioned, alcohol is not mentioned. Similarly, in verses where alcohol-related prohibitions are mentioned, meat-related prohibitions are not mentioned.

If a verse states a certain food is prohibited, but does not mention certain other already prohibited foods, the foods



that are not mentioned in the verse do not become permitted food. For example, pork is prohibited in verse 2:173, but in verse 5:90, pork is not mentioned. If we read only verse 5:90, it does not make pork a permitted food. If we understand this concept, our whole understanding of prohibited and permitted food will be easy.

Prohibition of intoxicants: The following two verses below tell us to avoid intoxicants because they are harmful to us.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ

وَالْأَنْصَابُ وَالْأَزْلَمُ رَجْسٌ مِّنْ عَمَلِ

الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

O you who believe! surely the intoxicants and gambling, and setting up of stones, and divining by arrows are unclean things—among the handiwork of the Shaitān; therefore avoid this that you may attain success. (5:90)

The Shaitān only desires to create enmity and hatred among you by means of intoxicants and gambling, and to divert you from the remembrance of Allāh and from salāt. Will you not then become abstained? (5:91)

Prohibitions about meat: The Qur'an clearly states the types of meat that are harām, or forbidden. The first verse to mention the prohibitions is in sūrah Baqarah:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ

وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ

اللَّهِ فَمَنَ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا

إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

He has forbidden you only what dies of itself, and the blood, and the flesh of swine, and that over which any other than Allāh has been invoked. But whoever is constrained, without being disobedient nor exceeding the limit, no sin be upon him then. Allāh is certainly most Forgiving, most Rewarding. (2:173)

In this verse, four categories of food are clearly mentioned as harām:

1. Meat of an animal that is already dead, called carrion
2. Blood
3. Meat of swine or pork
4. Meat of any animal in which, at the time of slaughtering, the names of a person, deity, or anything is invoked instead of Allāh's name.

The same message is repeated in the Qur'an in other places.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى

طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً

أَوْ دَمًا مُّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ

رَجْسٌ أَوْ فَسَقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ

فَمَنِ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ

رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٧٤﴾

Say: "I do not find in what has been revealed to me anything forbidden to an eater to eat it except that it be dead by itself, or blood poured forth, or flesh of pig—for that is impure indeed, or what is a disobedience—being slaughtered in other than that of Allāh on it; but whoever is compelled, without rebellion nor exceeding limits, then surely your Lord is most Forgiving, most Rewarding. (6:145)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ

الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ

أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ

رَّحِيمٌ ﴿١٧٣﴾

He has forbidden you only what dies of itself, and the blood, and the flesh of swine, and what is slaughtered with other than Allāh upon it; but whoever is compelled by necessity, without being rebellious and not exceeding the limit, then Allāh is indeed most Forgiving, most Rewarding. (16:115)

Cause of death makes an animal harām: Among the permissible animals, the manner in which it was killed or slaughtered determines whether the meat of that animal can be eaten. The Qur'an describes seven types of death that would make it harām, even if the animal was otherwise permissible.

Forbidden to you are—that died of itself, and the blood and the flesh of swine, and whatever has been slaughtered for other than Allāh on it; and the strangled, and stunned to death, and dead through falling, and killed by horns, and what wild-beasts have eaten, except what you have slaughtered; and what has been sacrificed on stones set up, and that you seek to divide by drawing arrows—all that is transgression. (5:3)

The methods of slaughter described in the verse above can be summarized as follows:

- Killing by strangling,
- Killing by any type of violent blow,
- Killing by a head-long fall,
- Killing by stabbing or piercing to death,
- Killing by another animal that ate part of the flesh,

- Killing by sacrificing on the altar as a part of idolatrous practice,
- Dividing meat by draw of lots, as done in the past, with arrows and so forth.

What if no name is pronounced: Allāh has clearly instructed the Muslims to mention His name at the time of slaughtering an animal. If no name is mentioned at the time of slaughtering, the meat cannot be eaten.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ

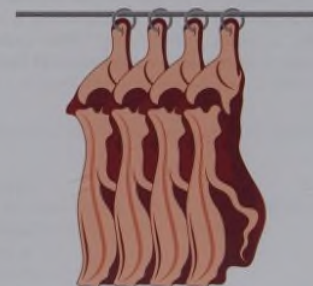
عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۚ وَإِنَّ الشَّيْطَانَ

لَيَبْهُرُكُمْ ۖ وَإِلَىٰ أُولَئِكَ يَهْجِئُكُمُ

وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٧٥﴾

And do not eat of that on which Allāh's name has not been mentioned, for it is surely disobedience. And certainly shaitān will inspire their allies to dispute with you; and if you obey them, you will surely become polytheists. (6:121)

Difference of opinion arises among many Muslims when no name is pronounced at the time of slaughter. This happens in automated slaughterhouses in



many Western countries, including the United States, Europe, and Australia. Muslim opinion differs whether such meat purchased from many supermarkets, or meat products at many fast-food restaurants, can be consumed just by pronouncing Allāh's name at the time of eating.

Muslim scholars and Imams gave different opinions. The difference of opinion can be settled by studying the Qur'anic instructions on this matter. In verse 6:118, the Qur'an says to eat meat on which Allāh's name has been pronounced. But verse 6:121 (quoted above) clearly states not to eat any meat on which Allāh's name has not been pronounced.

The instructions to declare Allāh's name in verses 6:121 and 6:118 are stated in the past tense and in the passive voice: *has not been mentioned*. This indicates



the requirement to declare Allāh's name arises well before the food is cooked or served—at the time of slaughter. The passive voice indicates the name was to be pronounced by someone else, evidently by the slaughterer at the time of slaughtering. It is important to realize that declaring Allāh's name at the time of eating does not make unlawful food

lawful. No Hadith or Qur'anic verse states that saying "Bismillāh" can render unlawful food lawful. If it is unlawful, it remains unlawful.

What is halāl food: The Qur'an explains that we should not only eat lawful food but also good food. Other than intoxicants and meat, there are no specific food laws given about other foods, for example grains, vegetables, fruits, and so forth. The Qur'an simply provides a broad standard about harām and halāl foods.

O you mankind! eat of what is on the earth, lawful, pure; and do not follow the footsteps of the shaitān. Surely he is to you an open enemy. (2:168)

O you who believe! eat of the good things that We have provided you with; and give thanks to Allāh, if it is Him alone Whom you worship. (2:172)

And do not say—because your tongues are given to telling lies: "This is lawful and that is unlawful,"—so that you forge a lie against Allāh. Surely those who forge a lie against Allāh do not prosper. (16:116)

These verses also remind us not to follow in the footsteps of Shaitān. The verses ask us to be grateful to Allāh for the food He provides. An equally important message from these verses is not to make lawful food unlawful.

Based on these verses, we can see that in order for a food to be halāl, it must be "lawful" and "good". But harām food includes all foods that are "unlawful" and "bad."

homeworkweekend 28

- In order for food to be halāl, what primary criteria must be met?
 - The food must be good, nothing else matters.
 - The food must be lawful, nothing else matters.
 - The food must be lawful and pure.
 - Allāh's name must be pronounced while eating.
 - All of the above.
- How many different causes of death of an animal are mentioned in verse 5:3 that would make the meat of the animal harām?
 - 5 types.
 - 6 types.
 - 7 types.
 - 8 types.
 - 10 types.
- Cow meat and goat meat are permissible. Yet their meat can be unlawful. Which of the following would make the meat of the animal unlawful?
 - Slaughtering the cow on a stone altar.
 - Killing the cow or goat by a violent blow.
 - Killing the cow or goat by strangling.
 - Killing the cow or goat by a head-long fall.
 - All of the above.
- If a name is not mentioned at the time of slaughtering, as in an automated slaughterhouse, what should a person do about eating such meat?
 - The person can always eat such meat as long as he says Allāh's name before eating.
 - The person cannot eat the meat since Allāh's name was not pronounced at the time of slaughtering.
 - The person must seek fatwā from a scholar and follow the scholar.
 - The person must take extra care to cook the food to get rid of all the germs.
 - Since a name was not mentioned, there is no problem; the person can eat the meat.
- Read verse 6:121. How does the Qur'an view the conduct of a person if he eats the meat of an animal and Allāh's name was not pronounced?
 - The Qur'an says Allāh will forgive the person.
 - The Qur'an asks him to say Bismillāh at the time of eating; therefore, it overlooks his conduct.
 - The Qur'an says he will be punished severely in this life and in the Hereafter.
 - The Qur'an views it as serious disobedience.
 - The Qur'an views it as a matter of dispute among scholars.

6. In verse 5:90 intoxicants are prohibited, but in verse 2:173, intoxicants are not mentioned. Based on this information, which of the following conclusions can be made?

- A. Intoxicants can be consumed in small quantities.
- B. Intoxicants were later made permissible.
- C. No conclusion can be drawn.
- D. Both intoxicants and prohibited types of meat are unlawful.
- E. The verses cancel each other out.

7. Verse 6:145 prohibits certain types of meat and animals. But it allows eating the meat under one certain condition. Which of the following choices about the permission given in the verse is correct?

- A. It can be eaten in small quantities in a public gathering.
- B. It can be eaten in small quantities in school.
- C. It can be eaten only when a person is traveling.
- D. It can be eaten without exceeding the limits.
- E. It can be eaten only if compelled, without becoming rebellious or without exceeding limits.

8. You are stranded on an island without food, water, or shelter. After five days of starvation, you are exhausted. The natives of the island find you and bring you cooked meat. You do not know what type of meat it is and how the animal was killed. What should you do?

- A. Refuse to eat and die a slow death.
- B. Eat the meat to save your life.
- C. Ask the natives to slaughter another permissible animal and cook its meat.
- D. Wait two more days before deciding whether to eat the meat.
- E. Speak to them about Islam and try to make them accept Islam.

9. The Qur'an says not to eat food on which Allāh's name has not been mentioned. This ruling applies to fruits and vegetables.

True / False

Appendix - 1

Steps of Salāt

For the Teacher

The description provided in these pages is the commonly accepted way of performing salāt in Hanafi madhhab. There may be minor variations, which are allowed. All the variations should have supporting proof that Rasūlullāh (S) had occasionally practiced that variation. The teacher/parents are requested to show the ideal practice according to their madhhab. The salāt has to be made in Arabic language only.

Physical preparation for salāh:

Physical cleanliness: Before performing salāh, make sure you have a clean body. You must complete *wudu*, and be in the state of *wudu*. At any time during the salāh, do not look sideways, do not look at others and do not talk to others during the salāh. Do not make unnecessary movements. Do not scratch, yawn, laugh, or smile. If you must sneeze or cough, that is fine, but try to minimize noise.

Clean clothes: Your clothes should be clean and should cover the body. For boys, clothes should cover the body at least from the navel to the knees. For girls, clothes should cover the body from the neck to the ankle, and to the wrist. The head is covered, but the face can remain uncovered. Clothes should not be transparent. Avoid any clothing that has pictures of people, animals, or offensive writings.

Clean place: You should find a clean place to make your salāh. A prayer rug is not necessary. A prayer rug should always be clean, so it ensures a clean place while you are praying.

Direction to face: You will be facing *Qiblah*, which is the direction of the Ka'bah in Makkah.

Time: *Fard* (compulsory) prayers are performed at the proper and appointed

time. It is preferable to perform the prayer as soon as the *Adhān* (call to prayer) is announced.

Mental preparation: We begin the prayer with full mental and physical attention. During *salāh*, we are worshipping and talking directly to Allāh, therefore, we must show total attention. Avoid any place or object that diverts your full attention.

What is a raka'ah? Each salāh can be divided into cycles of physical postures or raka'at. Each raka'ah involves the positions of *qiyam* (standing), *ruku* (bowing), *sujud* (prostration), *jalsa* (sitting), another *sujud* (prostration), and associated recitations. The following chart shows the specified number of raka'at for the five daily salāh. Some variation in the number of Sunnah prayer exists among the madhhab.

	Sunnah raka'at before Fard raka'at	Fard raka'at	Sunnah raka'at after Fard raka'at
Fajr	2	2	
Dhuhr	4	4	2
'Asr	4	4	
Maghrib		3	2
'Isha	4	4	2, then 3 (wajib)

Description for a salāh of two raka'at:

The following description of steps is for a salāh with two raka'at (for example, the Fard prayer of Fajr). At the end of this description, there are brief notes about how to perform three or four raka'at of salāh.



Step 1

(Figures above)

When you stand up for salāh, make an intention to perform the salāh for the sake of Allāh. Say to yourself (in any language) that you intend to offer this *Salāh* (Fajr, Dhuhur, Asr, Maghrib, or Isha), Fard, Sunnat, or Witr, and the number of raka'ahs (example—"I intend to offer two raka'ah of Fard, Fajr prayer for Allāh").

Position: *Qiyam*. You are standing upright. Raise both hands up to the ears (palms facing the *Qiblah*—body facing the direction of the Ka'bah).

What to say: "Allāhu Akbar" (Allāh is the Greatest).

Step 2

(Figures on the right)

Position: Place your left hand over your belly, place your right hand on top of the left hand, and grip the wrist of the left hand.



What to say:

1. "Subhanaka Allāhumma wa bihamdika, wa tabārakasmuka, wa ta'āla jadduka, wa lā ilāha ghairuka." (This part is known as *thana*. It means "Glory be to you, O Allāh, and praise to You. Blessed be Your Name, exalted be Your Majesty and Glory. There is no god but You".)

2. "A'ūdū billāhi mina ash-Shaytānir rajīm." (I seek the protection of Allāh against Shaitān, the condemned.)

3. "Bismillāhir rahmānir rahīm." (In the Name of Allāh, Most Gracious, Most Merciful.)

4. Now recite Sūrah Al-Fātihah now. We must recite Sūrah Al-Fātihah during each raka'ah. A salāh is not valid if Sūrah Al-Fātihah is not recited.

"Al humdu li-llahi rabbi-l 'alamin. Ar-rahmānir rahīm. Māliki yawmi-d dīn. Iyyāka na'budu wa iyyāka Nāsta'in. Ihdina-s sirāta-l mustaqīm. Sirāta ladhina an'amta 'alaihim, ghairil maghdūbi 'alaihim, wa la-d dāllīn. (Āmin)."

(The Praise belongs to Allāh, The Rabb of all the worlds; the Rahman; the Rahim. Malik of the Day of Judgment. You alone do we serve, and to You alone we seek help. Guide us on the Right Path—the path of those upon whom You have bestowed favors; not of those upon whom wrath is brought down, nor those gone astray.)

5. After reciting sūrah Fātiḥah, we now recite any short sūrah or a few verses from the Qur'ān. This additional recitation of a part of the Qur'ān is done during the first two raka'ah only. It is always good to memorize as many sūrah as you can, so you can recite them during your salāh.



Step 3

(Figures above)

What to say: "Allāhu Akbar."

Position: This position is called *ruku*. Bow with your back perpendicular to your legs. Place your hands on your knees. Do not bend the knees.

What to say: "Subhana rabbiyal 'Adhim." (say this three times.) (Glorified is my Rabb, the Great.)

Step 4

(Figures below)

While going back to *qiyam* (upright) position,



What to say: "Samia Allāhu liman hamidah." (Allāh listens to him who praises Him.)

Position: In *qiyam* position.

What to say: "Rabbānā wa laka al hamd." (Our Rabb, praise be for You only.)



Step 5

(Figure above)

What to say: While moving to the next position of *sujud*, say "Allāhu Akbar."

Position: This position is *sujud*. Place both of your knees on the floor. Try not to move the position of your feet, that is, do not move your feet away from the position of *qiyam*. After placing the knees, then you will place your two hands on the floor with palms touching the floor. Do not glide your hands on the floor. Your elbow is not on the floor. Your hands should be sufficiently apart to leave room for your head. Now place your forehead on the floor. Both your nose and forehead should touch the floor. Your hands are on the side of your head. Your stomach will not touch the floor. You should be the most humble in this position.

The most powerful part of our body is our brain, the site of our intelligence. We submit our full selves, with full understanding, to Almighty Allāh. We realize that our strength, power, wealth, and everything that we have is from Allāh. To confirm this physical and spiritual humility, we will repeat the *sujud* again in Step 7.

What to say: "Subhana rabbiyal 'Ala." (say this three times.) (Glory be to Allāh, the Exalted.)

Beginning of second raka'ah



Step 6

(Figures above)

The next position is *jalsa*.

What to say: While moving to the *jalsa* position, say "Allāhu Akbar."

Position: To move to *jalsa* position, rise from *sujud*. First you will raise your head off the floor, then you will raise your hands. Now you are sitting on the floor—this posture is called *jalsa*.

What to say: "Rabbi-ghfir li wa rhamni" (O my Rabb, forgive me and have mercy on me.)



Step 7

(Figure above)

We will repeat the *sujud* again. Every *raka'ah* has two *sujud*.

What to say: While moving to the position of *sujud*, say "Allāhu Akbar."

Position: *Sujud*. Place your palms on the floor, and then your forehead. Both the nose and the forehead should be touching the floor.

What to say: "Subhāna rabbiyal A'ala." (say this three times.) (Glory to Allāh, the Exalted.)

This completes one *raka'ah*



Step 8

(Figures above)

Rise to *qiyam* (standing) position. The movement should be in a systematic, graceful manner. First you will raise your forehead from the floor, then you will raise your hands and then you will raise your knees. Try not to move your feet, that is, the position of your feet should be the same as it was during the first *raka'ah*.

What to say: While moving to the position of *qiyam*, say "Allāhu Akbar."

Position: You are standing upright. Hold the left hand with the right hand on top.

What to say: Sūrah Al-Fātiḥah, then any short sūrah or a few verses from the Qur'ān.



Step 9

(Figures in the previous page)

What to say: "Allāhu Akbar."

Position: *Ruku*. Bow with your back perpendicular to your legs. Place your hands on your knees.

What to say: "Subhāna rabbiyal 'Adhim." (say it this three times.)



Step 10

(Figures above)

Position: While moving back to *qiyam* (standing) position,

What to say: "Sami'a Allāhu lman ḥamidah."

Position: In *qiyam* position. You are upright.

What to say: "Rabbanā wa lakal ḥamd."

Step 11

(Figure below)

What to say: While moving to the next position of *sujud*, say "Allāhu Akbar."

Position: *Sujud*. Follow the same sequence in Step 5.

What to say: "Subhāna Rabbiyal A'ala." (say this three times.)



Step 12

(Figures above)

What to say: While moving to the next position of *jalsa*, say "Allāhu Akbar."

Position: Rise from the *sujud* position. Now you are sitting in *jalsa* position.

What to say: "Rabbi-ghfir li wa rhamni" (O my Rabb, forgive me and have Mercy on me.)



Step 13

(Figure above)

What to say: While moving to the next position of *sujud*, say "Allāhu Akbar."

Position: *Sujud*. First place your hands and then your forehead on the floor.

What to say: "Subhāna Rabbiyal A'ala." (say this three times.)

Step 14

(Figures in the next page)

What to say: While moving to the next position of *jalsa*, say "Allāhu Akbar."

Position: Rise from the *sujud* position. Now you are sitting in the *jalsa* position.

What to say: You will say *Tashahud*, *Durūd*, and a short prayer as follows:

"*At-tahiyātu lillahi was-salawātu wattaiyibātu. Assalāmu 'alayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuhu. Assalāmu 'alainā wa 'ala 'ibadi-llāhis-sālihīn. Ashhadu an lā ilāha illallāhu wa ashhadu anna Muhammadan 'abduhu wa rasūluhu.*"

(All these salutations, prayers and nice things are for Allāh. Peace be on you, O Prophet, and the blessings of Allāh, and His grace. Peace on us and on all the righteous servants of Allāh. I bear witness that none but Allāh is worthy of worship, and I bear witness that Muhammad is the servant and messenger of Allāh.) This is known as *Tashahud*.



Position: Raise your right index finger, so it is pointing upward, while reciting the last part of this prayer.

Next you will recite the *Durūd*.

"*Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin, kamā sallayta 'ala Ibrāhima, wa ala āli Ibrāhima, innaka hamidun majid. Allāhumma barik 'ala Muhammadin wa 'ala āli Muhammadin, kama barakta ala Ibrāhima, wa 'ala āli Ibrāhim, innaka hamidun majid.*"

(O Allāh, send your Mercy on Muhammad and his posterity as you sent Your mercy on Ibrāhim and his posterity. You are the Most Praised, The Most Glorious. O Allāh, send your Blessings on Muhammad and his posterity as you have blessed Ibrāhim and his posterity. You are the Most praised, The Most Glorious.)

Now you may add a short prayer, such as:

"*Rabbānā ātinā fi-d dunyā hasanatan wa fi-l ākhirati hasanatan, wa qinā 'adhāban nār.*"

(Our Rabb, give us the good of this world, and good in the Hereafter, and save us from the chastisement of Fire.)



Step 15

(Figure above left)

Position: Slowly turn your head and face right. This is called *salam*.

What to say: "*As-salāmu 'alaikum wa rahmatullāh.*" (Peace and mercy of Allāh be on you).

Step 16

(Figure above right)

Position: Slowly turn your head and face left. This is called *salam*.

What to say: "*As-salāmu 'alaikum wa rahmatullāh.*"

This completes the two raka'at of *salāh*.

How to pray three raka'ats (Maghrib)

In order to perform a three-raka'at *Salāh*, use all the postures and prayers up to step 13.

In step 14, recite up to "*At-tahiyātu lillahi was-salawātu wattaiyibātu. Assalāmu 'alayka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuhu. Assalāmu 'alainā wa 'ala 'ibadi-llāhis-sālihīn. Ashhadu an lā ilāha illallāhu wa ashhadu anna Muhammadan 'abduhu wa rasūluhu.*" This is known as *Tashahud*.

After saying "*Allāhu akbar*," return to the *qiyam* position, step 8. This time recite only *Al-Fātiḥah*, (in step 8), but do not recite any *sūrah* or part of the *Qur'ān*. All prayers and postures are the same as shown in step 9–16.

How to pray four raka'ats (Dhuhr, 'Asr and 'Isha)

In order to perform a four-raka'at prayer, use all the postures and prayers up to step 13.

In Step 14, only the prayer of *Tashahud* will be recited, and the *qiyam* position, in step 8, will be resumed.

In step 8, only *Al-Fātiḥah* will be recited without adding any *sūrah*. Steps 8–13 complete the third raka'ah. The *qiyam* position in step 8 will be resumed.

In step 8, only *Al-Fātiḥah* will be recited, without adding any *sūrah*. Steps 8–16, completes the fourth raka'ah.

From the Qur'an

...keep up the *salāt*, as *salāt* controls indecent and unacceptable behaviors...
(*Sūrah Al-'Ankabūt*, 29:45)

Take care to do your *salāt*, praying in the best way, and stand before Allāh with full devotion.
(*Sūrah Al-Baqarah*, 2:238)

Appendix - 2

The Compulsory Acts of Salāh

Different madhāhib provide different lists of the compulsory acts of salāh. Based on the manner in which these acts are classified, the list may have 13 acts or 15 acts. The Farā'id, or compulsory acts of salāh, in Shāfi'i Madhhab is sometimes considered Wājibāt, or Required acts of salāh, in Hanafi Madhhab. The purpose of the list is the same—to enumerate these specific acts as integral in salāh. Students of Fiqh can study the variations in minute detail. Our purpose here is to list the acts of salāh for general understanding.

Conditions before salāh:

1. The body must be clean.
2. The clothes must be clean.
3. The place where the Salāh is performed must be clean.
4. Cover the *satr* (for men, parts of the body from the navel to the calf, in women, the whole body except the face, hands, and feet).
5. Performing salāt at its appointed time.
6. Facing the Qiblah.
7. Intention of salāh.

Conditions during salāh:

1. To say the takbīrāt al-Ihrām.
2. To stand for the salāh.
3. To recite sūrah al-Fātiḥah in each rak'ah.
4. To make rukū.
5. To make two sujūd.
6. To make Jalsah, that is, to sit on knees during salāh.

These steps are further elaborated with additional details. Some of the details are classified under the Sunnah Acts of salāh.

The Wājibāt (required acts) of Salāh:

The wājibāt are those acts that are required to be performed in salāh. Some of the wājibāt are as follows:

1. Recite a portion of the Qur'an in the first two rak'ah of the Fard salāh.
2. Recite Al-Fātiḥah in the first two rak'ah of the Fard salāh and in all the rak'ah of the other salāh.
3. In the first two rak'ah of a fard salāh, after reciting al-Fātiḥah, recite another sūrah or a passage containing one long verse or three short verses. In all other salāh, a sūrah should be recited after reciting Al-Fātiḥah in all the rak'ah.
4. Observe Qiyam, that is, stand upright after rukū.
5. Observe Jalsah, that is, sit upright between the two sujūd.
6. While sitting down after two rak'ah, recite Tashahhud. This has to be recited once in any two-rak'ah salāh, and twice in three- or four-rak'ah salāh.
7. Finish the salāh by saying the salutation: As-salāmu 'alaikum wa rahmatullāh.
8. Perform the acts of salāh without rushing and at a steady speed.
9. Perform the Farā'id or Compulsory acts of salāh in their correct order.

Appendix - 3

Praying Behind an Imām

When we pray behind an Imām, we have to stand and follow certain orders. An Imām is the leader, therefore, he leads the salāh.

Imām and one man: When there are two people in a group salāh, the Imām leads the salāh, and the other person stands to the right and a few steps behind the Imām.



Imām and one woman: When there are two people in a group, and one of them is a woman, the male leads the salāh. The woman stands to the right of the Imām and several steps behind, so that her place of sujūd is distinctly behind the feet line of the Imām.



Imām, one man, and one woman: When there are three people in a group and one of them is a woman, the woman stands behind the Imām, but her place of sujūd is distinctly behind the feet line of the second man. The second man stands to the right and a few steps behind the Imām.



Imām and two women: When there are three people in a group and two of them are women, the women stand behind the Imām, so that their places of sujūd are distinctly behind the feet line of the Imām.



Imām, one man, and two women: When there are four people in a group and two of them are women, the women stand behind the Imām, but their places of sujūd are distinctly behind the feet line of the second man. The second man stands to the right and a few steps behind the Imām.



Imām, several men, and several women: The Imām will stand in front. Men stand behind the Imām in one or several rows, and women stand distinctly behind the row or rows of men.



Appendix - 4

Salāh for Latecomers

If a congregational salāh has already started, a latecomer can join the salāh and complete it. However, there are some rules that a latecomer needs to know and follow.

First of all, a latecomer should join the congregation in the position he finds them. For example, if the congregation is in the standing position, the latecomer should begin his salāh in the standing position. If the congregation is in rukū, the jalsa, or sujud position, the latecomer should join the congregation in the position he finds them. The details are listed below.

1. The latecomer should take his place in the row where he wants to join the congregation. Make the intention of salāt and say "Takbirātul Iḥrām". It simply means you say, "Allāhu Akbar," and by saying this one formally enter the state of salāt.
2. Immediately after saying Takbirātul Iḥrām, the latecomer joins the congregation in the state he finds them, as mentioned above.
3. If the latecomer joins the salāh **at or before** rukū position, he should count that as his first rak'ah. If the latecomer joins the salāt **after** the imām has completed the rukū, he should not count that at his first rak'ah.
4. After the Imām ends the salāh by saying "Assalamu 'Alaikum wa rahmatullāh," and turns his face to the right and then to the left, the latecomer should not turn his face to the right or to the left because he is not ending his salāh. He should stand up and complete the remaining rak'at of his salāt individually.
5. If there are several latecomers who joined the salāh, each person should complete the remaining missed rak'at individually. The latecomers should not form a mini-congregation of their own.

Scenarios:

Missing the first rak'at: A latecomer has joined the salāt after the rukū of the first rak'at was completed. In that case, after the Imām ends the salāh by saying "Assalamu 'Alaikum wa rahmatullāh," and turns his face to the right and then to the left, the latecomer, instead of ending the salāt with the Imām, should stand up to complete the missed rak'at. He recites sūrah al-fātiḥah and another sūrah. Then he will go to rukū, sujud, and sit down to recite tashahhud and durūd to end the salāh.

Missing the first two rak'at: If a latecomer misses the first two rak'at of a four-rak'at salāh, as in dhuhur, 'Asr, or 'Isha prayer, follow the procedure below:

A latecomer has joined the salāt after the rukū of the second rak'at was completed. In that case, after the Imām ends the salāh by saying "Assalamu 'Alaikum wa rahmatullāh," and turns his face to the right and then to the left, the latecomer, instead of ending the salāt with the Imām, should stand up to complete the first and second missed rak'at. He should recite sūrah al-fātiḥah and another sūrah in both the rak'at. Then he will go to rukū, sujud, and sit down to recite tashahhud and durūd to end the salāh.

Joining the salāh after the last rukū: If a latecomer joins a salāh after the last rukū of the salāh, the latecomer is required to do the entire salāh from the beginning. Instead of ending the salāt with the Imām, the latecomer should stand up to complete the entire salāh.

Appendix - 5

The Du'ā Qunūt

The du'ā-e Qunūt is recited in the third rak'ah of witr salāh after 'Isha Prayer. It is suggested that you raise your hands to your ear lobes, say takbir, and then recite the Qunūt. There are two forms of the du'ā-e Qunūt: one according to Shāfi'i Madhhab and the other according to Hanafi Madhhab. Mālikī Madhhab suggests this du'ā should be recited in the salāt-ul Fajr, in the second rak'at, however, according to many scholars, there is no clear evidence that Rasūlullāh (S) recited du'ā-e Qunūt in salāt-ul Fajr all the time, in all circumstances.

Du'ā-e Qunūt in Shāfi'i Madhhab:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَاعْفِنِي فِيمَنْ عَافَيْتَ
وَقُولِي فِيمَنْ قَوْلَيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
وَفِي شَرِّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى
عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا
وَعَلَّيْتَ

Allāhumma ihdini fi man hadayt, wa 'afni fi man 'afiyt, wa barik lana fi ma a'tayt, wa qini sharra mā qadayt, fu innaka taqdi wa lā yuqda 'alayk, wa innahu lā yadhillu ma walayt, tabārakta Rabbānā wa ta'alayt.

O Allāh, guide us among those whom You have guided, pardon us among those whom You have pardoned, turn to us in friendship among those on whom You have turned in friendship, and bless us in what You have bestowed, and save us from the evil of what You have decreed. For it is You who decree and none can influence You; and he is not humiliated whom You have befriended, nor is he honored who is Your enemy. Blessed are You, O Lord, and Exalted.

There are minor variations in how the du'ā is recited, in singular or plural appeal, or with an additional line at the end.

In Shāfi'i Madhhab, one does not raise the hands to the ear lobes and say takbir, instead, he or she brings his or her hands to chest level in supplication format and recites the du'ā.

Du'ā-e Qunūt in Hanafi Madhhab:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نُوْمِنُ بِكَ
وَ نَتَوَكَّلُ عَلَيْكَ وَ نَشْفِيْ عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ
وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يُفْخَرُكَ .
اللَّهُمَّ إِنَّاكَ تَعْبُدُكَ نَصْلِيْ وَ نَسْجُدُ وَ إِلَيْكَ
نَسْعِيْ وَ نَحْفِذُ وَ نَرْجُوْا رَحْمَتَكَ وَ نَخْشَى
عَذَابَكَ . إِنْ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allāh humma innā nasta'inuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaitka wa nusni 'alaikal khair, wa nashkuruka walā nakfuruka wa nakhlā'u wa natruku mai yafuruka, Allāh humma iyyāka na'budu wa laka nusalli wa nasjudu wa ilaika na'ā' wa nahfizū wa narju rahmatāka wa nakshā 'azābāka innā 'azābāka bil kuffārī mulhikun.

O Allāh, we seek Your help and beg Your forgiveness and we believe in You and praise you, and we are thankful to you and we are not ungrateful to You, and we turn away and forsake those who deny you. O Allāh, You alone do we worship and for You alone we pray and prostrate, and we betake to please You and present ourselves for the service of Your cause, and we hope for Your mercy and fear Your chastisement. Indeed, Your chastisement is going to overtake the disbelievers.

Appendix - 6

The Salāt al-Janāzah

Salāt Janāzah is performed for a deceased Muslim person. Before we discuss the salāh, let us learn the du'ā we need to say when we receive news of a death.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innā lillāhi wa innā ilāihi rāji'ūn. (2:156)

Surely we belong to Allāh and to Him surely we do return.

Salātul Janāzah

Salātul Janāzah is fard kifāya. The term fard denotes it is a compulsory Islamic duty imposed upon the whole community. However, kifāya indicates it is a "sufficiency duty," that means, as long as a sufficient number of community members perform the duty, an individual is not required to perform it. However, if nobody performs the duty, then all Muslims in the community are accountable for missing the duty.

All the conditions of regular salāt are also required for salātul janāzah, for example, wudū, clean clothes, facing the Qiblah. However, there are no adhan, rukū, or sujūd. The entire salāh is done in a standing position.

It is better that all participants stand in at least three rows behind the Imām. The body of the deceased is placed in front of the Imām. If the deceased is a man or a boy, then the Imām will stand by the middle of the body; if the deceased is a woman or a girl, then the Imām will stand by the shoulder of the body.

First takbir: After making niyah or the intention of salāh, raise your hands in the usual manner with the Imām, and say, "Allāhu Akbar." Then fold your hands in the usual manner. The Imām will read sūrah al-Fātiḥah silently. All participants should also read the sūrah silently.

Second takbir: Without raising his hands, the Imām will loudly say "Allāhu Akbar." If the Imām raises his hand, then the participants should follow him. This time the participants will recite durūd Ibrāhīm.

Allāhumma salli 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā sallayta 'ala Ibrāhima, wa āli Ibrāhima, innaka ḥamidun majid. Allāhumma barik 'ala Muḥammadin wa 'ala āli Muḥammadin, kamā barakta āla Ibrāhima, wa 'ala āli Ibrāhīm, innaka ḥamidun majid.

Third takbir: Without raising his hands, the Imām will loudly say "Allāhu Akbar." If the Imām raises his hand, then the participants should follow him. The participants will now make a special du'ā for the deceased. The following du'ā is usually recited.

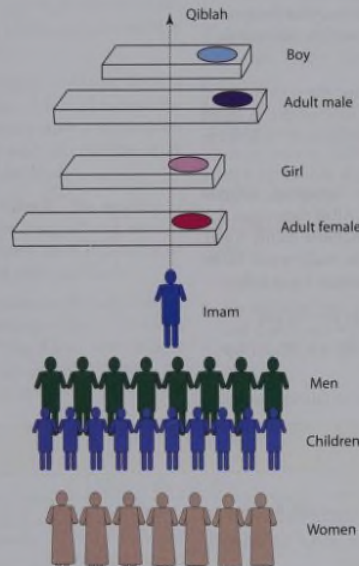
اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا
وَصَغِيرِنَا وَكَبِيرِنَا وَذَكْرِنَا وَأُنثَانَا اللَّهُمَّ
مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَيَّ الْإِيمَانِ

Allāhumma ghfir li ḥayyīnā wa mayyitīnā wa shāhidīnā wa ghā'ibīnā wa ṣaghīrīnā wa kabīrīnā wa dhakarīnā wa unthānā. Allāhumma man ahyaitahu minnā fa ahyaihi 'alal islām, wa man tawaffaita hu minnā fatawaffahu 'alal imān.

Oh Allāh! Forgive those of us that are alive and those of us that are dead; and those of us that are present and those who are absent; and those of us who are young and those who are adults; and males and females. Oh Allāh! Whomsoever You keep alive, make him live as a follower of Islam and whomsoever You cause to die, then let him die in the state of imān.

Fourth takbir: Without raising his hands, the Imām will loudly say "Allāhu Akbar." If the Imām raises his hand, then the participants should follow him. The participants will now make a du'ā for all the Muslims. Recite any du'ā for overall good for everyone.

Salām: The Imām will end the salāt by saying "salām." Some madhhab says salām should be made only on the right side (Hanafi and Mālikī). In Shāfi'i Madhhab, salām is made on both sides, as in a regular salāt. Always follow your Imām.



Graphical representation of Salātul Janāzah and position of the deceased's body

Appendix - 7

Conditions that Nullify Wudū

The Qur'an has clearly instructed us to perform wudū before salāt.^{5,6} The instruction in this verse is fairly clear.

O you who believe! when you stand up for salāt then wash your faces, and your hands up to the elbows; and wipe your heads and your feet up to the ankles. And if you are unclean, then purify yourselves... (5:6)

We should never undermine the importance of performing wudū. If at any time we are in doubt about whether wudū is nullified or not, it is better to do wudū again.

Different madhāhib have formulated different conditions that nullify wudū. All of them agree that the following incidents or conditions nullify wudū. If wudū is nullified, one must make wudū before proceeding to salāt. These incidents are as follows:

1. Defecation, urination, or passing gas.
2. Deep sleep—whether for a short time or a long time.
3. Loss of one's senses due to fainting, sedation, drinking, or insanity.
4. Emission of semen.
5. Vomiting a mouthful.
6. Touching one's private parts with bare hands.
7. Flow of any liquid from body: for example, blood, pus, or other fluid.

There are several additional factors that can nullify one's wudū. If you need clarification, please consult an imam or a person well-versed with fiqh.

Appendix - 8

Adhān, 'Iqāmah, and Response

The Adhān is a call to prayer. It is recited in a melodious tone by a person, called the Mu'adhdhin. The call is made loudly, five times a day, before each of the five fard salāh. It should be announced by facing the direction of Qiblah, the direction of salāh. Adhān reminds believers that it is time for salāh. When a believer hears the adhān, he or she needs to respond by saying some du'ā.

An 'Iqāmah is a call similar to Adhān, but it is made right before salāh starts. It is a call to begin the salāh. 'Iqāmah is not necessary when a person prays alone, however, in a group salāh, any member of the group should announce it out loud.

Recitation of Adhān and 'Iqāmah: The wording of the Adhān and 'Iqāmah are essentially the same. A small difference exists between them, depending on the adherence of one or the other madhāhib.

'Iqāmah: The 'Iqāmah is pronounced loudly, but not in a melodious voice. According to Shāfi'i Madhāhib, in 'Iqāmah, except for Allāhu Akbar, everything is recited one time. According to Hanafi Madhāhib, the number of recitations is the same as in the Adhān.

According to all madhāhib, after saying "Hayya 'alā-l falāh," the phrase "qad qāmatī salāh" should be recited twice. It means the salāh has begun.

Replying to Adhān: When the Mu'adhdhin recites Hayya 'alā-s salāh and Hayya 'alā-l falāh, the listeners reply by saying "lā hawla wa lā quwwata illa billāhi 'aliyyil 'azim," meaning, there is no power and might except from Allāh, the most High, the most Great.

Adhān for Fajr salāh: According to all madhāhib, the Adhān for Fajr salāh should include "As-salātu khairum min-an-nawm," recited twice. It means salāh is better than sleep. This phrase is recited after "Hayya 'alā-l falāh."

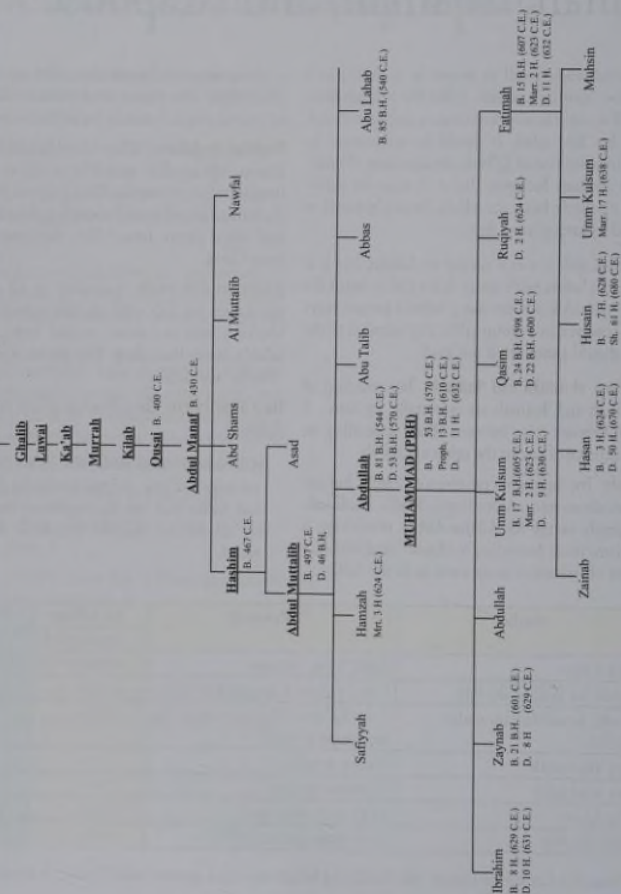
Du'ā after Adhān: The following du'ā is said after the Adhān.

Allāhumma rabba hādhi-hid da'wa-tit-tāmma wa-salātil qā'ima. Ati muhammādan ilwāsila-ta wal fādila wab ath-hu maqāmam-mahmūdā-nil alladhī wa 'adthahu innaka lā tukhifū-l mi'ād.

Arabic	Meaning	In Adhān	In 'Iqāmah
		times recited	times recited
Allāhu Akbar	Allāh is the Greatest	4 times	2 times
Ashhadu 'an lā ilāha illa-lāh	I testify there is no god but Allāh	2 times	1 time
Ashhadu 'anna Muḥammadar rasūlullāh	I testify that Muḥammad is the messenger of Allāh	2 times	1 time
Hayya 'alā-s salāh	Hasten to salāh	2 times	1 time
Hayya 'alā-l falāh	Hasten to success	2 times	1 time*
Allāhu Akbar	Allāh is the Greatest	2 times	2 times
Lā ilāha illa-lāh	There is no god but Allāh	1 time	1 time

* In 'Iqāmah, after saying Hayya 'alā-l falāh, the reciter says "qad qāmatī salāh" twice. It means the salāh has begun.

Fihir (Quraish)



Each year the curriculum begins with a few topics on Allāh, the Qur'ān, the Prophet (S), the Hadith, or Sunnah. In the early years, the emphasis is placed on the 5 pillars, and each year, this emphasis increases. Each year, a history of some of the prophets is introduced in an age-appropriate manner. Several lessons are devoted to Islamic manners, values, and morals so that children grow up with a good understanding of Islamic culture. Each lesson includes a homework assignment.

Week	1 st Grade	2 nd Grade	3 rd Grade
1	Allah	Allah the Creator	What Does Allah Do
2	Islam	Blessings of Allah	Some Names of Allah
3	Our Faith	The Qur'an	Allah: the Merciful
4	Muhammad (S)	Muhammad (S)	Allah: the Judge
5	The Qur'an	Sunnah and Hadith	We Are Muslims
6		An exam is recommended this week	
7	5 Pillars of Islam	5 Pillars of Islam	Other Names of the Qur'an
8	Shahadah	Shahadah	Hadith
9	Salat and Wudu	Salat	Shahadah
10	Fasting	Sawm	Types of salat
11	Zakah	Charity	Why Do Salat
12		An exam is recommended this week	
13	Hajj	Hajj	Sawm
14	Saying Bismillah	Wudu	Charity
15	Angels	Four Khalifas	Hajj
16	Shaitan	Ibrahim (A)	Prophet (S) in Makkah
17	Adam (A)	Yaqub (A) and Yusuf (A)	Prophet (S) in Madinah
18	Nuh (A)	Musa (A) and Harun (A)	How Rasul (S) Treated Others
19		An exam is recommended this week	
20	Ibrahim (A)	Yunus (A)	Ismail (A) and Ishaq (A)
21	Musa (A)	Angels	Dawud (A)
22	'Isa (A)	Food That We May Eat	'Isa (A)
23	Makkah and Madinah	Truthfulness	Being Kind
24	Good Manners	Kindness	Forgiveness
25	Kindness and Sharing	Respect	Good Deeds
26		An exam is recommended this week	
27	Allah Rewards Good Works	Responsibility	Cleanliness
28	Respect	Obedience	Right Path
29	Forgiveness	Cleanliness	A Muslim Family
30	Love of Allah	Honesty	Perseverance
31	Eid	Day of Judgment and Hereafter	Punctuality
32	Thanking Allah	Muslims from Different Nations	Jinn
33		An exam is recommended this week	

Outline of Curriculum—Grades 4, 5, and 6

By 5th grade, a summarized biography of the Prophet (S) is completed, including an understanding of the events that shaped his life and early Islam. By 6th grade, students will have studied the biography of most of the prominent prophets at least once. At this stage, students will have learned all the fundamental principles and key concepts of Islam. Even if the students do not enroll in weekend schools after 6th grade, they will have gained significant age-appropriate knowledge about Islam.

Week	4th Grade	5th Grade	6th Grade
1	Rewards of Allah	Allah: Our Sole Master	Attributes of Allah
2	Discipline of Allah	Why Should We Worship Allah	The Promise of Allah
3	Some Names of Allah	Revelation of the Qur'an	Objectives of the Qur'an
4	Books of Allah	Characteristics of Prophets	Compilation of the Qur'an
5	Pre-Islamic Arabia	Battle of Badr	Previous Scriptures and the Qur'an
6		An exam is recommended this week	
7	The Year of the Elephant	Battle of Uhud	The Importance of Shahadah
8	Early Life of Muhammad (S)	Battle of Trench	Hadith, Compilation, Narrators
9	Life Before Prophethood	Hudaybiyah Treaty	Nuh (A)
10	Receiving Prophethood	Conquest of Makkah	Talut, Jalut, and Dawud (A)
11	Makkan Period	Adam (A)	Dawud (A) and Sulaiman (A)
12		An exam is recommended this week	
13	Pledges of Aqaba	Ibrahim (A) and His Arguments	Sulaiman (A) and Queen of Saba
14	Hijrah to Madinah	Ibrahim (A) and Idols	Musa (A) and Fir'awn
15	Madinan Period	Luqman (A) and His Teachings	Israelites After Their Rescue
16	Victory of Makkah	Yusuf (A)—Childhood and Life in Aziz's Home	Musa (A) and Khidir
17	Abu Bakr (R)	Yusuf (A)—Life in Prison and His Dream Interpretation	'Isa (A) and Maryam (ra)
18	'Umar al-Khattab (R)	Yusuf (A)—Dream Fulfills	Khadjah (ra)
19		An exam is recommended this week	
20	'Uthman ibn 'Affan (R)	Ayyub (A)	'A'ishah (ra)
21	'Ali Ibn Abu Talib (R)	Zakariyyah (A) and Yahya (A)	Fatimah (ra)
22	Compilers of Hadith	Maryam	Al-Qiyamah: The Awakening
23	Shaitan's Mode of Operation	Major Masjid in the World	Ruh and Nafs
24	Hud (A)	Upholding Truth	The Angels and Jinn
25	Salih (A)	Responsibility and Punctuality	Shaitan: The Invisible Enemy
26		An exam is recommended this week	
27	Musa (A)	My Mind, My Body	Taqwa
28	Sulaiman (A)	Kindness and Forgiveness	My Friend Is Muslim Now
29	Truthfulness	Middle Path	Friendship: With People of the Same and Opposite Gender
30	Perseverance	Significance of Salat	Reading Salat vs Performing Salat
31	Day of Judgment	Significance of Fasting	Muslims Around the World
32	'Eid and Its Significance	Zakat and Sadaqah	People of Other Faith
33		An exam is recommended this week	

Outline of Curriculum—Grades 7, 8, and 9

In these grades, the application of knowledge is gradually emphasized by using carefully selected topics. Details about some of the prophets are introduced to highlight the abiding morals in their lives. In 8th grade, several battles and early Muslim struggles are discussed in detail. Increased depth and emphasis of the lessons require focused attention from students. Age-appropriate moral lessons, for example, gossip, friendship, peer pressure, dating, indecency, encouraging good and forbidding evil, and so forth are covered.

Week	7th Grade	8th Grade	9th Grade
1	Why Islam? what is Islam?	Divine Names	Signs of Allah in nature
2	The Qur'an—other names	Objectives of the Qur'an	Pondering the Qur'an
3	Seeking the Forgiveness of Allah—Istighfar	Hadith	Preservation and Compilation of the Qur'an
4	Allah: Angry or Kind	Madhhab	Ibadat—Easy Ways to Do It
5	Islamic Greetings	Hope, Hopefulness, Hopelessness	Why Human Beings Are Superior
6		An exam is recommended this week	
7	Adam (A)	Trial	Is Islam a Violent Religion?
8	'Ad and Thamud	Friends and Friendship	Peer Pressure
9	Stories of Ibrahim (A) - I	Friendship With Non-Muslims	Choices We Make
10	Stories of Ibrahim (A) - II	Dating in Islam	Dating in Islam
11	Sacrifice of Ibrahim (A)	Duties Toward Parents	Alcohol and Gambling
12		An exam is recommended this week	
13	Lut (A)	Islam for Middle School Students	Permitted and Prohibited Food
14	Yusuf (A)—The Story of Overcoming Temptation	Battle of Badr	Food of the People of the Book
15	The Dwellers of the Cave	Battle of Uhud	Khadjah (ra)
16	Dhul Qurnain	Banu Qaynuqa	Prophet's (S) Multiple Marriages
17	Abu Sufyan	Banu Nadir	Marriage to Zainab (ra)
18	Khalid Ibn Walid (R)	Battle of Khandaq	The Prophet: A Great Army General
19		An exam is recommended this week	
20	How to Achieve Success	Banu Qurayzah	God's Chosen People
21	The Character of the Prophets	Surah Al-Ahzab on the Battle of Khandaq	Musa's Personality
22	The Prophet's (S) Marriages	Hudaybiyah Treaty	Prophecy of Muhammad(S) in Bible
23	Purification	Tabuk Expedition	Essentials of Salah
24	Permitted and Prohibited	Farewell Pilgrimage	Muslims in North America
25	Lailatul Qadr	Performance of Hajj	Life Cycle of Truth
26		An exam is recommended this week	
27	Fasting During Ramadan	Paradise and Hell	How Ramadan Makes Us Better
28	My Family is Muslim Now	Finality of Prophethood	Indecency
29	Amr Bil Ma'ruf	Origin and History of Shi'ah	Allegations Against the Prophet (S)
30	Guard Your Tongue	Umayyad Dynasty	Family Values
31	Lessons from Past Civilizations	Abbasid Dynasty	Shariah
32	Science in the Qur'an	Permitted and Prohibited Food	Justice in Islam
33		An exam is recommended this week	

Outline of Curriculum—Grade 10

In 10th grades Islamic topics increasingly prepare youths to fine-tune their spiritual and social lives. Significant issues that have real-life implications are introduced. The application of knowledge continues to be emphasized. Age-appropriate moral lessons, such as Racism in Islam, Superstition, Marriage with Non-Muslim, Difficult Questions on Marriage, Secular and Religious Duties and so forth are introduced.

Week	10 th Grade
1	History of Allah
2	An Analysis of Fātiha
3	Fātiha vs. The Lord's Prayer
4	Muhkam Mutashabihat Verses
5	Al-Asr—The Formula of Success
6	An exam is recommended this week
7	Qur'anic Calligraphy
8	The Bible and the Qur'an
9	The Ten Commandments and Islam
10	Adam and Eve in the Garden
11	Women in the Qur'an
12	An exam is recommended this week
13	Muslim Family
14	The Status of Women in Islam
15	Marriage to Non-Muslims
16	Marrying Four Women
17	Difficult Questions on Marriage
18	Who is Khalifah on the Earth
19	An exam is recommended this week
20	False Piety
21	Superstition
22	Do Not Transgress Limits
23	Secular and Religious Duties
24	Racism in Islam
25	Principles of Islamic Economy
26	An exam is recommended this week
27	Public Finance in Early Islam
28	Islamic Architecture
29	Islam in Spain and Portugal
30	Independent project
31	Independent project
32	Independent project
33	An exam is recommended this week

A Distinctive Set of Islamic Studies Books

Curriculum

The Islamic Studies books from Weekend**Learning** Publishers are based on a comprehensive 10-year curriculum. The curriculum contains broad aspects of Islam based on the Qur'ân and authentic Hadith. Topics in the curriculum are presented in a systematic manner to suit the teaching needs of a weekend Islamic school. Subjects are selected based on age, grade, and learning levels within each grade. Some topics are covered in multiple grades in order to include different perspectives, details, and additional emphases. Teachers, principals, and school directors will find continuity in the curriculum as it is taught year to year. Teachers will know how much students will learn year to year, and how much they will have learned by the time they graduate.

Books

All Islamic Studies books in the Weekend**Learning** series have age- and grade-appropriate lessons. The length and depth of these lessons are tailored for 50–60 minute classes. Students in all grades will love the clear and simple words and sentences in the books. The language of the lessons and treatment of the subjects are geared toward a child's perspective. Even English spellings of Arabic words are age-appropriate. The books do not simply disseminate knowledge, but make it relevant to students' lives and their world. The lessons do not use a lecturing tone, but engage students in a respectful discussion.

Homework

Each lesson in the Weekend**Learning** series is followed by a homework assignment. Most assignments can be finished within 10–15 minutes. Homework promotes learning and critical thinking. Many of the homework assignments require students to consult an English translation of the Qur'ân. The idea is to develop an early habit of using the Qur'ân as a ready reference guide. Over the course of time, the Qur'ân will become a steady companion for students. When they face challenges in life, they will remember to refer to the Qur'ân—the ultimate source of guidance.

Teacher's Edition

An annotated Teacher's Edition of this book is available. This version provides additional text, explanation, and ayâts from the Qur'ân related to the lesson. It also contains a CD-ROM featuring question banks, ready-to-print exam questions, and homework assignments in PDF and Word files. The CD-ROM also contains many of the lessons in PowerPoint format to enhance teaching efficiency.